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॥ अनुक्रमणिका ॥

1 Introduction.

Introductory—the name of the work—the date of Haribhadra—His life—the contents of the first two chapters—why the work is called *समष्टि*—its structure—its importance from the view-point of social history—its language—style—metre—conclusion. Pp. १—liv

2 The text of the First Two Chapters with Sanskrit Tippani Pp. 1—123

3 Notes. Pp. 125—



Introduction.

The present edition of the first two chapters of *Samarāṅga-khaṇḍa* aims at giving the correct text of the said chapters with the necessary adjuncts which may serve as helps towards the proper understanding of the text even to an ordinary student of the *Maharāṣṭri Prakṛta*. Prof. Jacobi has edited *Samarāṅga-khaṇḍa* of Haribhadra Sūri, complete in Nine Chapters or Bhavas (=Births) in the Bibliotheca Indica Series, Calcutta. It is a very carefully edited critical and excellent edition but it is not accompanied with elucidatory helps like notes or a detailed glossary though of course Fasc. 9 of the said work published in 1926 gives the complete summary of the work in English, together with the introduction dealing in full, so far as the up-to-date modern research can go with the problems of the life and work of Haribhadra. I have based my text primarily on Prof. Jacobi's text with corrections and emendations which according to the Ms. from Patana supplied by Mahārāja Śrī Puṇyavijaya are found to be significant and better. In paragraphing etc., I have followed Prof. Jacobi with a view that this work can as well serve

as a supplement to his monumental work I have taken notice of the readings of Prof Jacob's text and my Ma. in the notes, only in such cases where the understanding of the text is vitally concerned. The glossary is selective and its unnecessary enlargement is strictly avoided I have also sub-joined brief Sanskrit comments, specially taking note of Dea : words and intricate evolutes. The introduction will deal with the problems such as the name of the work the life of Haribhadra with discussion on his date, the summary of the two chapters, its language style etc.

2

The Name of the Work.

The present work is popularly known as Samarīcā-kāṇḍa or the life-history of Samarīcā. But it seems that Haribhadra intended to style it as Samarīcā-cārya while he says,

वस्तुमध्यगिरिद्वं सैवमेव च समस्तजगत् ।

एति समग्रवृत्तान्तमिदं तु यद् योच्यते ॥

In another reference he writes,

योच्यते तन्महिम्नं तद्विषयमप्युपनिषिद्धं यत्नम् ।

तदेतन्मा मूलं यद्विषयं च निष्कर्षम् ॥

Again at the end of the work he also refers the work as एति

ललितविद्यानन्दस्यचरित्रगुणवत्स्य विद्वत् सर्व ।
 त्रिदशाचरितस्य च सीताचरितेन चरित्रे सि ॥
 च विद्वत्स्य पुण्यं महापुण्यचरित्रं मयं वयं ।
 तेन ह्येव चरित्रादो होतुं यथा मन्त्रिण्येवस्य ॥

It will be seen that in the latter one of the two stanzas quoted above there is a play upon the word चरित्र

Another curious fact about the name of the work is found in *कृतवत्सल्य* of *वर्णोत्तर* which has helped us to a good degree to solve the problem of Haribhadr's date. *वर्णोत्तर* calls the work *समस्तविश्व* जो *दार्ढ्यं* मन्त्रिण्यं मन्त्रिण्यं को न ईदृशं दृश्यते ।

समस्तविश्वमन्त्रिण्यं मन्त्रिण्यं कदा कदा ॥

In his work *संविद्यचरित्र* देवचन्द्र the teacher of famous *हमचन्द्र* refers to this work.

वैदिकीतिहारीनंदं धूर्ति विद्वत्स्यचरित्राचरितं ।

केन च कदापिचो समस्तविश्वो प्रिणिम्विभो ॥

Thus though of course Haribhadr must have named it as *अमरावृत्तचरित्र*, the name *समस्तविश्व* began to be popular quite early. It is however quite difficult to explain why *वर्णोत्तर* called it *समस्तविश्व*.

3.

The date of Haribhadr

As regards the date of Haribhadr, the controversy is set at rest by the paper of Muni Sri Jinavijayaaji in which he has put

forth cogent references to fix the time-limit of हरिभद्र viz. the references of जगदीश इति, प्रणीत and others and of अमृतसर's दुग्धसमाल Prof. Jacobi in his introduction satisfies himself by following as regards हरिभद्र's date the arguments given by Jinavijaya. Regarding his date three conflicting references exist.

(1) मेरुपुराण-विमर्शने (V S 14th century later part) quotes under वृत्त ४ the following verse about the date of हरिभद्र—

हरिभद्र मन्दीप विदुषकाचार इति कल्पमित्रो ।

हरिभद्रसूरी-सूरी अविचार विपत्त कल्प ४

May the sun in the form of Haribhadra-Suri who set as early as V S. 685 show happiness to those who intend to have abeolution."

This tradition is supported by अमृतसर's विमर्शनात्मक (the date unsettled but may be earlier than मेरुपुराण) which also quotes this मन्दीप-सूरी's मन्दीपसूरी (quotes मन्दीप, V S. 1686), दुग्धसमाल's विमर्शनात्मक (V S. 16 th cent.) चरित्रम्'s मन्दीपसूरी both these last authorities state that हरिभद्र flourished after Vira Nirvana 1055 i. e. V S. 685.

Moreover दुग्धसमाल's मन्दीपसूरी (V S. 1408) states that हरिभद्र was the friend of मन्दीप who flourished in the 6th century V S.

बद्धर् गुह्य श्रीहरीमन्मित्रं श्रीमान्देव दुर्गोव सुरि ।

सो मान्यनो विष्णुवसुमित्र कैशेप्रमित्रममत्वावसोवसने ॥

Thus the above authorities support the tradition that हरिश्चंद्र flourished in the 6th cent. V S. and died in V S. 585.

(II) Another tradition comes from मिहिरि, the author of हरमित्रिप्रवर्यवक्त्रा which according to the प्रसंगि-verse

सहस्राष्टमवर्षके हिचिह्नमहिनेप्रनिष्ठिते जाला । ✓

ज्येष्ठे मितरात्र्या पुष्येर्षी गुह्ये सप्तमिष्वर् ॥

was finished in V S 802, on the 5th of the bright half of the month of ज्येष्ठ Thursday when the moon was in the constellation of पुष्य. Though the name of बद्धर् is not mentioned, according to Jinavijaya and Jacobi astronomical calculations support the बद्धर् to be विष्णु मय्यर् L e 11 Mar 800.

मिहिरि gives following verses in the प्रसंगि which have a vital bearing on the question of the date of हरिश्चंद्र—

आचार्यहरिमित्रो मे धर्मबोधकरो गुह्य ।

ब्रह्मणे आचरो ह्य न द्वापरे विधेरितः ॥ १५ ॥

दिन विदिर्द्वे कुशमवाग्रं मन्त्रीवर् ५ इत्या अत्राग्रे

अविचरीर्येव सुशानवानुवां मज्जन्त्यु तथै हरिमित्रमूले ॥ १६ ॥

समागमं परिग्राह कैशवर्षमवस्य ।

मर्दिह इत्या केन हृत्तिर्द्विजिह्विता ॥ १ ॥

Sri Jinavijaya in his essay इतिहाससिद्धिः ब्रह्म-
चरिणः tries to show inconsistencies in the
legends given especially by रामचरित and
चरितसिद्धिः. He shows that चरितसिद्धिः which
according to the legends in both the works
is accredited to have wiped सिद्धि's mind of
Buddhist leanings, does not contain for its
subject-matter the refutation of Buddhism
at all though it is admitted that the चरितसिद्धिः
of इतिहास made a strong influence on सिद्धि as
seen from his work ब्रह्मचरितसिद्धिः. Jinavijaya
quoting from ब्रह्मचरितसिद्धिः (P 80) (Ed.
Jacobi: Bibliotheca Indica) two passages where
the expressions ब्रह्मचरित and ब्रह्मचर are found,
puts a different interpretation on ब्रह्मचर. He
likes to read the sense as ब्रह्मचरं न चरितं or
ब्रह्मचरं न चरितं चरितं. He argues that चरितसिद्धिः
had so strong an influence on सिद्धि that सिद्धि
would consider the work as if it was written
for him by Haribhadra anticipating the future.
To quote Jinavijaya's own words, "सिद्धिः
विचारं इतिहासं चरितसिद्धिः कालेभ्यः कार्यं चरितसिद्धिः
उत्पन्नं इति है. "

(III) The most significant quotation for
the lower limit of the date of इतिहास is from
ब्रह्मचरितसिद्धिः. चरितसिद्धिः ब्रह्मचरित says that he
finished his work,

अथ चाक्षुषीय विचरन् विम्वरगर्भम् ।
विम्वरिणा शोभन्ती मध्यान् होत सम्पन्नम् ॥

× × × ×
सगच्छके शोभन्ती परितान सगर्हि सगर्हि गगर्हि ।
गगर्हिने नृपेर्हि इम सम्पन्नं वारम्भम् ॥

i. e. in ब्रह्म era 700=V B. 835=A. D 778.
In the 12th stanza, in the beginning of
the work, he says

सो सिद्धन्[मि] शुक्, पद्मपद्मार्चं वस्त्र हरिमहो
नृणांशुलदिव्यपद्म [समस्तमु]मदम्भो ॥
× × × ×
सो इच्छा मन्त्रिण मन्त्रिणो सो न ईश्वर शुभको ।
समस्तमन्त्रगुरो समानिपद्य कदा जलम् ॥

Thus it goes beyond doubt that हरिभर
was the preceptor of उद्दयोक्ता in the study of
canonical literature and logic. Now उद्दयोक्ता
finished his शुक्कपद्मार्च in the later half of the
8th cent. and हरिभर must likely have flourished
before the later part of the 8th century A. D.

This is the later limit about हरिभर's date.

The earlier limit of his date can be
known from the citations of other authors
or their writings in his innumerable works.
Jinavijayaji draws up a list of 82 authors
and two works उद्दयोक्ता and सिद्धार्थ the names
of whose authors are pretty certain. (His

essay P 44) हरिभद्र shows his acquaintance with कुमार's *सामयिक* as shown by certain verses of *सामयिकसंग्रह* King हर्ष whose विवरण is mentioned is well known to have flourished in the 7th century A. D. Moreover हरिभद्र quotes in his *विवरण* of the *चन्दोद्धार* extensively from the *चन्दोद्धार* *ऑडिद्वयवर्णन* who finished it in 677 A. D. *चर्चवर्णन* is quoted by हरिभद्र so often and even mentioned by name. *चर्चवर्णन*'s date is the middle of the 7th cent. A. D. To quote Jacobi, " From among them (i. e. those mentioned by Jinavijaya) the following may be mentioned as interesting from a chronological point of view Dignaga, Dharmakirti, Bhartrhari (the author of *सामयिक*, about 650 A. D.) and Kumārila. x x x We thus see that Haribhadra quoted many of the celebrities who flourished in the century preceding his own.

The earlier limit is the later part of the 7th century A. D. To quote Jinavijaya " *हम जिनो हम ई न ले (वि. ल. ७५ ले २१०)* यह हरिभद्र हरिभद्र *सामयिक* लिख करे है

References —

(1) Muni Sri Jinavijaya —

(a) A paper on the date of Haribhadr

bhadra S'ri read at the First Oriental Conference November 1919 Poona.

(b) इतिमहासूत्रिणः समनविर्णयः शैवपादित्तोदयः
भा १ पं. १ पा. ५८

(2) Muni S'ri Kalyanavijaya —

(a) अवसर कीर्तन given as the Preface to इतिमहासूत्रिणः Vol II Sbeth Devachand Lalabhai Jaina-pustakoddharak-Granthamala No. 42. The introduction is quite exhaustive in quotation. Leaves 89½

(8) Prof H Jacobi

(a) The Introduction to Samarśiccakha Fasc 9 i-iv (Bibliotheca Indica, 1920) mainly follows Jinavijaya.

(b) The introduction to विरचिते इतिमहासूत्रिणः (Bibliotheca Indica). The conclusions of course have been superseded by the above

(4) Prof K V Abhramkar

(a) The Sanskrit Introduction to the विमर्शिका of इतिमहासूत्रिणः Pp. 1-7 Specially on the question of ईश्वरार्थ and इतिमहासूत्रिणः he differs from Jacobi and Jinavijaya and tries to show that इतिमहासूत्रिणः knew ईश्वरार्थ for Jinavijaya's view see his ई. पा. ४ essay P 67-78 Jacobi's Intro. Samarśiccakha P iii-iv

The Life of Haribhadra

About Haribhadra's life, we possess very few facts from the *prastāva* or subscriptions of his own works. The most detailed subscription is that of his commentary on *śāstraśāstra* which is as follows -

समस्तं हिन्दुविद्या नामावलीकृतम् । इति विद्याव्याख्यान-
विद्याव्याख्यानविद्याव्याख्यानविद्याव्याख्यानविद्याव्याख्यान
विद्याव्याख्यानविद्याव्याख्यानविद्याव्याख्यानविद्याव्याख्यान
विद्याव्याख्यानविद्याव्याख्यानविद्याव्याख्यानविद्याव्याख्यान ॥

The subscriptions of Haribhadra's other works do not add to our knowledge any more details of his life than these.

Other things that we know directly are (1) the mark *ॐ* in the ending stanzas of his numerous works, (2) his extensive knowledge of other non-Jain systems of philosophy and especially Buddhism as evinced by his commentary on Haribhadra's *śāstraśāstra* (Ed. by A. B. Dhruva G. O. S.)

(1) *Haribhadra's śāstraśāstra* : ॐ २ : V S. 1884
(Nirmaya Sagar Press Bombay)

(2) *Haribhadra's śāstraśāstra* or *śāstraśāstra* V S. 1806
(Forbes Sabha, Bombay)

(3) *Haribhadra's śāstraśāstra* V S. 1174.

(4) *Haribhadra's śāstraśāstra* unpublished, Jinavijaya

thinks that it seems to belong to the V S 12th century

(5) दुमसिगिभिन्-गजवत्सार्चनकवुद्दीय V S 1295.

(6) Eight gāthas (52-59) of विमद्व' गजवत्सार्चनकवुद्दीय.

These sources are thoroughly discussed by Jinavijaya, Kalyanavijaya and Jacobi, in their works referred to while discussing the question of Haribhadra's date. Without going into details I give below the main outlines of his life.

He was a Brahmana by caste and belonged to चित्तूर or Chitor. He seems to have stayed there upto his initiation. He was well-versed in the Brahmanic lore: to quote दुमसिगिभिन्'s पञ्चमस्तोत्रम् एवं सो विद्वन्मनुजहमस्यो हितो वास माहो । He was brought to the faith of Jainism by the preachings of a Jain nun named कश्मिनी. हित्ति often styles himself कश्मिनीपुत्र as a homage to her. She directed him to विमद्व whom हित्ति styles as his preceptor. The legend runs that once upon a time हित्ति heard कश्मिनी reciting a गाय

कश्मिनी हित्ति पदं कहीन केसो कही :

केस कही केस पुकही केसी ककही व ॥

हित्ति could not understand this गाय and

सम्यक्दर्शिनः : It is very difficult to believe that the Jainas should have allowed the works of their *सम्यक्दर्शिनः* to be lost.

The activities of Haribhadra after his initiation, were confined to Gujarat and Rajputana. It is likely that he might have centred himself at Bhinnamala or Shrinmala, the then capital of Gujarat and Rajputana where as Kalyanavijaya points out he converted the Porvada clan to Jainism. He became the teacher of *वज्रसेन* the author of *सुखसमाप्त* in this part of the country. Haribhadra, however seems to have wandered far and wide in Upper India with which he shows much acquaintance in his *Samaraloka* kahā though he does not seem to have crossed the Vindhya mountains. There is ample ground to believe that he must have also travelled in Eastern India where Buddhism still was flourishing and it is there that he acquired sound knowledge of Buddhist philosophy and logic. He seems to have appreciated Buddhist logic as is shown by his commentary on Dignāga's *Nyāya-Praveśa* and extensive quotations from and respectful mentions of *Dharmakīrti*. He also saved *महाविहीनपूर* from being destroyed. To quote *सम्यक्दर्शिनः*

निरदिशिनिगर्भधीर्नमःप्रवित्तवत्प्रवृत्तुलकत्वम् ।

प्रवृत्तुलकत्वविरोधता नैवोक्तविपर्यये च मयागर्भीयत्वम् ॥

He uses the मुद्रा of निर at the end of the works written by him. All these places are enumerated by Kalyanavijaya (P 19-b 21-b), adding that हरिव्यास's हरिविष्णुसंहिता, वायव्य-दृष्टि ब्रह्मसामवेदव्याख्या, उषसर्विजय्या चरुभोग्यसुखाय, ज्यो-त्स्नविजय etc. do not contain the mark of निर at the end. I do not know why Kalyanavijaya has included वायव्यसंहिता as having no such mark at the end for I find, of course at the end of the complete work, the expression निर

The question why Haribhadra uses निर as the mark, has formed almost a legendary subject (See मध्यखण्ड IX. 48-200) The legend says that हर and जम्बव his sister's sons and his disciples lost their lives on account of their being exposed as Jainas while they were secretly studying Buddhism at a Buddhist school Haribhadra felt this very much and vanquished Buddhas in the argument and according to the contract in the presence of the king of the Buddhist Town where the contest was held, they had to enter the caldron filled with boiling oil. Jinabhatta, his preceptor who had heard of Haribhadra's cruel revenge, sent him, through two friars,

the three verses which contained the argument of Samaralccakaha (गुणोपनिषत्समा etc.). Haribhadra repented this very much, but his grief for the loss of his nephews and disciples was very great and in the memory of his two nephews he used this mark निह at the end of all his works. To quote समावृत्तिरिति सप्तम्यन्तमस्तु निहोर्मिमन्त्रेण कथ्यते ।

निहोर्मिमन्त्रेण सप्तम्यन्तमस्तु निहोर्मिमन्त्रेण कथ्यते ।

The following is the colophon at the end of समावृत्तिरिति

सप्तम्यन्तमस्तु निहोर्मिमन्त्रेण कथ्यते ।

एतत्सप्तम्यन्तमस्तु निहोर्मिमन्त्रेण कथ्यते ।

गुरुवचनमस्मिन् सप्तम्यन्तमस्तु निहोर्मिमन्त्रेण कथ्यते ।

सप्तम्यन्तमस्तु निहोर्मिमन्त्रेण कथ्यते ।

सप्तम्यन्तमस्तु निहोर्मिमन्त्रेण कथ्यते ।

सप्तम्यन्तमस्तु निहोर्मिमन्त्रेण कथ्यते ।

सप्तम्यन्तमस्तु निहोर्मिमन्त्रेण कथ्यते ।

सप्तम्यन्तमस्तु निहोर्मिमन्त्रेण कथ्यते ।

X X X X

सप्तम्यन्तमस्तु निहोर्मिमन्त्रेण कथ्यते ।

सप्तम्यन्तमस्तु निहोर्मिमन्त्रेण कथ्यते ।

The contents of the Text

The introduction-प्रस्तावना by the author contains (1) संस्कृत verses 1-5. (2) परिचय for what

should be heard, verse 10 (8). Four kinds of katha सर्वकथा समकथा चर्मकथा तीर्थावकथा and कथासुख of 3 kinds दिव्य, दिव्यमातुल्यं मातुल्यं (2 13-3. 10) (4) 8 kinds of hearers उच्यते श्रवणं, श्रवणं (6) The author lay down दिव्यमातुल्यकथुषणं चाम्यकथं येन विष्णुत्सामि; then praises चर्म and introduces that he would relate the life-story of king समुद्राक्ष relating also the history of 9 previous births (6) Then he quotes the Gathas of former teachers on which he avers he bases his stories I मत्. पुनरेव and अविर्भात II मत्. विद् and अमर्त, the father and the son III मत्. विविद् and अविधी the mother and the daughter IV मत्. पति and पतिनी, the husband and wife. V मत्. पुत्र and पुत्रिण born of the same mother VI मत्. पति and पतिनी the husband and the wife. VII मत्. पुत्र and पुत्रिण two agnates VIII मत्. पुनरुक्त and अमर्त IX मत्. समुद्राक्ष and विविध. Thereafter the cities where the actions took place and the heavens and hells they attained are respectively enumerated (6 10).

The Story of the First Birth.

(पुनरेव and अविर्भात)

The seed of the first story is in the संज्ञावर्णन ११ 5. 18. The scene of the story is laid in दिव्यर्ष (अ. प्र. ११ 5. 25). One I. e. G. attains in the first birth तीर्थ heaven while A. gets

to be a विष्णुमात god (स. ग. १. २६. १. ३)
हर्मिन् has detailed a story on these points on
the antagonism that arises between the two.

In the city of निहवा there was a king
named पुनर्वाच who had a son named G and
a brahmin named शत्रुघ्न who had a son named
A. A was ugly and hence was made the
butt of public insults by G. Due to insults of
discomfiting nature A wished to quit the
world and take to ascetic life. With this
object, he came to a penance-forest named
दुर्वास and took initiation from the
Superior named शत्रुघ्न. A took the
observance of taking food once a month.
(10. 16)

Now king Punnachanda died and G. be-
came the king. He went to Vasantapura and
came to the penance-forest to do reverence
to the Superior and requested him to accept
the invitation for meal for himself and all
the monks. He directed G. to A, accepting
it for all except A who was under m. G. app-
roached A—of course G. had forgotten A. G.
with great respect implored him to accept
the invitation, which G. did. After five days
on the fast-breaking day A. went to G. (15. 5)

On the first turn to the royal place A found G. suffering from headache and returned consequently without alms. A still called G. ~~emperor~~ when the king visited the hermitage again with a view to get pardon for himself and to invite A. over again to his palace. A accepted the invitation for the second time (19 8)

This next time, the king was attacked by another king named ~~emperor~~ and the king could not again keep up the invitation given to A. and A. returned consequently to the hermitage. G. again came there and implored him to accept the invitation for the third time which A accepted. (22 12)

In the meantime the queen give birth to a son and in honour of this occasion, the festival was announced. On this particular day it so happened that A. came to the king's palace for alms. Due to great fuss, A's arrival was not taken notice of and therefore A. returned to the hermitage with his mind disturbed with malice against the king. He, inflamed with anger took a final death vow (~~firm~~) to be born again to kill G. hereafter at every birth. He was advised by the Superior not to pursue like this but he took no

notice of this being blinded by anger and malice. (27 4)

On this side, the King became very sad. He was so overcome with grief and disappointment that he felt himself quite unworthy to see the face of A again. He sent therefore his chaplain *शेखर* to inquire about the matter to the hermitage and ask pardon of A on his behalf. S approached A and knew about the development of the matter. S went to the king and reported this sad news to the king who hurried to the penance-forest with his harem and retinue. He saw the Superior who in vague terms explained off the situation and dissuaded him not to see A. G collected the information from a young anchorite who confirmed the report of S. Though the Superior had asked him to come to the hermitage again, he thought fit to leave Varanapura and return to *शिवपुर* in deep remorse. On an auspicious day he went to the city of *शिवपुर* and took his abode in the palace *समन्तेश्वर* (31 19)

On that day came there the teacher called *शिवदेव, ब्रह्मदेव* informed *U* of the arrival of V who had taken his abode in the Asoka garden laid out by Merchant Asoka-datta.

Next morning G. approached V. whom he requested to tell the story of the reason why he took to ascetic-life. He narrated his life-history as follows—(35 17)

Vijayaśena's Tale

I lived in Gandhārapura, in the country of Gandhāra. I had a friend named Vibhīṣaṇa who died suddenly. In the meanwhile four Jaina saints arrived and stayed there in a cave where I saw them. They instructed me and I got thereby ~~बुद्धिमान्~~. Last night before their departure, I saw miraculous signs—which usually occur when a monk attains ~~निर्वाण~~—while I approached them. Gods and men put them questions. I too put them a question about my dead friend ~~विभिस~~. The ~~देव~~ said that my friend was reborn as a dog at the house of a washerman named ~~सुवर्ण~~. He was famished, chained close to the washing-basin and was always afraid of the washerman's donkey. I sent men to fetch the dog. The present condition of my friend said the kevalin, was due to his caste-pride in the last birth. It so happened that once on Madana's festival when the music-parties of the citizens were

making merry my friend disgusted with the party of ४५२४ due to their low birth caused ४५२४ to be put in prison though the town-people got him released afterwards. When my friend died, he was born a washeiman's dog. The ४५२४ on my question what my friend's condition thereafter would be, said that he would be twice born a eunach, a chandāla in ४५२४'s service as a daughter of ४५२४ and at last as his son who would be drowned in the tank by an enemy of his father. Then his ४५२४ the evil effect of his sins would come to an end and since he is a ४५२४ he would afterwards attain absolution. I thus being convinced of the worthlessness of the world and the shackles of actions took to monkhood (42, 16)

Then G. put to him the question—४५२४ किं ई ४५२४ ४५२४, ४५२४ ४५२४ ४५२४ ४५२४ ४५२४ ? V then enters into a lengthy discussion on the topics of Jaina theology. He describes the Highest Abode the instruments for the attainment of which are ४५२४ ४५२४ and ४५२४. The ४५२४ is the ४५२४—the central aim of 12-fold ४५२४ and 10-fold ४५२४. ४५२४ becomes a difficult goal to attain due to the shackles of eight-

to call the princess. The love-sick princess went to the palace, bade farewell to all her female friends and in the upper chamber of the palace lay suffering with love-pangs in a couch. She hated all sports and delights and lay there love-lorn. In the meantime her old nurse sent her daughter *सुवर्णा* to comfort her (61 19) telling that the princess was tired after a walk in the park *सुवर्णा* *सुवर्णा* approached the princess and saw her in bed thoroughly pulled down. The princess, on being asked by her the reason of this depression simply evaded the right thing by saying that she was slightly feverish due to the exhaustion caused by the garden walk and ordered her to prepare a couch in the plantain-bower. The princess lay in the couch. The maid offered her a betel and began to fan her (62 2) *सुवर्णा* closely watched the symptoms and concluded to herself that the princess was tormented by acute passion. The maid asked her whether she saw some strange thing in the garden. The princess could not contain herself and said that she saw Prince Sumha and elaborately described him. (64 80) The maid approved of this selection and also informed her that

she overheard the conversation between Sa-
buddhi and Kusumavali's father that the king
was anxious for a match between the Prince
and Kusumavali and had ordered him to
bring it about. She added that her father
had consented (63. 10) In the meantime a
maid-servant came to announce that the
park was to be arranged as Prince Simha
was expected to come there presently. The
princess went to her chamber (63. 17) The
Prince presently came to the park and sat
in the bower of Mādhavi-creeper. The park
is described in details (66. 3)

In the meantime अश्वमेधः a led the prin-
cess to offer him welcome with formal offe-
rings etc. On the advice of अश्वमेधः the prin-
cess sent through her to the prince a gar-
land, flowers, fruit and the picture of a fe-
male-swan mourning for the separation from
her mate with a शक्ति-verse written below.
The prince received these presents and car-
ving the figure of a शक्ति out of a leaf pa-
ted it on the picture-board wrote a tender
love-verse below and sent it back to Kusu-
mavali. This went on till the king betrothed
them. (69. 7)

The day for marriage was fixed with the

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In the meantime नरसिंहा asked the princess to offer him welcome with formal offerings etc. On the advice of नरसिंहा the princess sent through her to the prince a garland, flowers, fruit and the picture of a female-swan mourning for the separation from her mate with a शिखरी-verse written below. The prince received these presents and carving the figure of a राजकुमार out of a leaf pasted it on the picture-board wrote a tender love-verse below and sent it back to Kusumāvalī. This went on till the king betrothed them. (69. 7)

The day for marriage was fixed with the

aid of astrologers. On the fixed day the bride was anointed and decked. At the right moment settled by astrologers the prince went with great pomp to the marriage-pandal and was there welcomed by the matron with customary rites. The bridegroom was then led by the bride's companions before the bride and the bantering companions opened the face of the bride. Then according to the usual customs the bride and the bridegroom were made to turn round sacred fire and the dowry was offered by the bride's father (76, 10.)

The prince lived and enjoyed with his wife for many *pura* years. Once when the prince was riding in the park *Nagadera*, he met young *Acarya Dharmaghosa* and his disciples. The prince questioned him why he took to *sauv-hi*. He began to narrate the account:—

While he lived in *Rajapura* a city in *Aparavideha* there came *Acarya Amargupta* who had the supernatural knowledge *Avadhi*. The king also visited him and heard his instruction. Once he asked him the history of his previous births to which *Amargupta* readily complied. It is as follows (78, 17)

Amargupta's Tale

In Campārāṣa, I was born formerly as a girl named Soma and was married to Rudradeva. Once I made an acquaintance of the chief nun Bilacandrā and by her religious instruction I became averse to worldly pleasures. My husband did not like this and ordered me to renounce my creed. He did not succeed in this attempt. So he began to hate me and courted Nagasri. Her father did not consent to their match (80 6). My husband thought that I was in the way. So he made a trick to take my life. One night he asked me to fetch a garland from a sealed earthen pot in which he had hidden a deadly snake. I was bitten by a snake and immediately died. Rudradeva then married Nagasri and after his death descended to hell. Ratnaprabhā I became a god in the Līlāvatīśākhā Vṛndā in the Saṇḍharmā heaven (81 6).

After a Pāṣṭopama I was reborn as an elephant and my adversary a parrot. Once a Vidyadhara kidnapping the daughter of another Vidyadhara hid himself in the grove in the forest and requested the parrot not to betray him to his pursuers. In the meantime I was passing by with my females. The

parrot with a view to bring about my death by cheating took advantage of the situation and began to make perfidious conversation with his wife. He said that he had learnt from sage Vasī that on the next hill there was a precipice called *सप्तसिद्धि* from which if one with a fixed thought of a certain desire threw oneself down one would attain the desire. So he added to his wife that they should fall from it with a desire to become a *Vidyadhara* and they flew. Now soon afterwards I saw the *Vidyadhara* couple that had hidden there. Completely duped, I with my consort decided to fall from the precipice with an idea of becoming a god. All my limbs were broken and I died miserably eventually becoming a *सर्प*-god. My enemy died as a parrot and was consigned to the hell *सर्प* (83-7).

After the completion of one *Paṭyopama*, I was reborn in the city of Cakravālapura of Aparāvideha as Cakkadeva, the son of the merchant Aprāthatacakra while my enemy as Jannadeva the son of the king's chaplain Somasarman. As the implacable hatred of the previous birth was still persistent in him in this birth he made a deceitful

friendship with me though I was to him quite sincere. Jannadeva sought an opportunity to ruin me. Once he secretly robbed the merchant by name Candana and came to me next morning to persuade me to keep the stolen goods as a deposit. He feigned that that was his own goods and that he wanted to keep the things away from his father's ken. My suspicion thus was pacified. In the meantime Candana informed the king about the theft and the king sent forth a proclamation seeking information of the scheduled stolen goods from any one who might have come by it, in course of transaction, on the pain of death (84 22.) After five days Jannadeva informed the king that Cakkadeva possessed the stolen goods and urged him that in any case Cakkadeva's house should be searched. The king with reluctance ordered search. The police-men, with the store-keeper of merchant Candana and the jury of older citizens of the town examined me. I denied all knowledge about the stolen property to shield my friend. They then carried out the search brought out gold articles etc. with the name of Candana marked on them. The store-keeper identified the articles according

to the list and I was taken away before the king. I wept there copiously and returned no answer to his questions. The king was greatly confused. He did not believe in the guilt, attributed to me. However on the evidence before him he banished me and the king's officers carried me out of the town and left me near the grove dedicated to the goddess of the town (87-23) Unable to bear this insult, I determined to hang myself. But the goddess, out of compassion, revealed by bringing the king's mother under her psychic influence that I should be saved as I was innocent and that Jannadeva should be arrested. The king post-haste came to the spot and himself unfettered the knot and brought me to the town. As the king knew all the details about Jannadeva, he ordered that Jannadeva's eyes must be taken out and the tongue cut and that he should ask my forgiveness for the wrong done to me. I implored the king to save Jannadeva, out of the past friendship. The king acceded to my request. But seeing the perfidy of my friend, my mind turned away from this world. (89-10) In the mean time, there arrived Ganadhara Agnibhuti and obtaining real knowledge through his teach

ings, I entered the order of a monk. After my death I was born as the Vaimānika god in Brahmloka while my adversary in the Ś'arkaraprabhā hell as a hell-dweller(91 7)

After our respective periods being over we were reborn, I as Candrasāra, the son of a merchant named Ravanaśāra in the city of Rayanapura of Gandhārvatī in the country of Videha, while the other as Anahaka, the son of Narmada, a slave-girl in my father's house. I married Candrakantā. The relations of Anahaka and myself were on the basis of inveterate hatred though I was sincere. Once upon a time when Anahaka and I had gone to some other place and while the king was absent from the town, Ś'abara chief Vindhya Ketu raided the town and abducted many people among whom was also my wife. While we returned, an old Brahmana advised us that the Ś'abaras by keeping the abducted people with them and wanted to extort money. So Anahaka and I went towards the camp of Ś'abaras taking with us the ransom-money for my wife and the victuals(92 15)

Now the Ś'abaras had camped after the raid on the city near a lone village by the well. My wife, under the fear of being ravi-

shed fell into the well, she then crept out of the water and sat in a nook. In the mean while, Anabaka and I came by the well. Anabaka carried the ransom money while I, the victuals. The desire for deceit sprang in him. He asked me to look into the well to find whether there was water in it. As I leaned on the well he pushed me in and went off with the ransom money. To my amazement, my wife and I recognised each other by the sounds of our voice. We sustained ourselves for few days with the victuals which I had with me. After some time, there arrived a caravan on its way to Ratnapura which took us out and saved us. We travelled with the caravan and on the way we found the skeleton of a man killed by a lion. As the jewels which I took as the ransom-money for my wife were beside it, I recognised it to be that of my friend Anabaka. Being dejected with this experience I took the vows of an ascetic. After my death I was born as a Vaimānika god in Mahā-Sakra Heaven and Anabaka as a hell dweller in Valukaprabha hell. (95. 23)

After the completion of our period, we were reborn in Rathavirapura of Bharatava

me, I as the merchant named Anangadeva and the other as the merchant named Dhanadeva. The other nursed a secret hatred against me though he kept up all the appearances of a friend, with a view to deceive me of my gain prepared sweet cakes and put a strong poison in them to offer them to me. But by mistake he ate the poisoned cakes and died. All the gain came to me. But I became averse to worldly life and took to asceticism. After death, I became a god in Prānata heaven and the other a hell-dweller in Pankaprabhā hell. (97 21)

Then we were reborn in Hastināpura, as the sons of Jaina merchants. My name was Viradeva, and his was Droṇaka. Our mutual relation was as in the previous birth. We being educated under one teacher and initiated in the Jaina doctrine before one preceptor became bound by friendship he out of deceit, I with sincerity Conducting business with my capital, he gained a big profit. He wanted to kill me with a view to remove me as the partner of the gain. He built a big villa, made an unstable jutty and designed to invite me with an idea to induce me to go first on the jutty. But it so happened that by some

confusion, he first went to the jatty. Soon it fell down and with it Dronaka fell and died. Being put out by this accident, I took to order. After death, I became a god in one of the Graiveyaka heavens and the other a hell-dweller in Dhumaprabha hell (99 21)

Then I was reborn in Campāsva. My name was Purnabhadra. I was also called Amargupta. The other was born a daughter to a merchant. Her name was Nandayanti and she was married to me. She had the same deceitful affection towards me as in previous birth. She pretended once to have lost her ear-rings. To console her I gave her another pair. Once while I wanted to take bath I gave her my ring. She put the ring in the box. When I opened her box, I saw there the ear-rings, which she had pretended to have lost. In the meantime, my wife came and saw the ring in my hand and scented the whole affair. To save herself from disgrace she prepared a poisonous charm to kill me. But before she could administer it to me she was stung by a snake and died. Being overpowered by remorse, I entered the order (102 20.)

The Amargupta related his account, on

hearing which being averse to the world, I entered the order

[The continuation of the Main Story]

Prince Sumha then asked him to explain the nature of the world and its happiness and miseries and the nature of true Dharma. Dharmaghosa preached as follows:—

The ~~sen~~ consists in fourfold ambulations viz. hell-life lower animal-life, human life and celestial life. As to happiness and miseries happiness is meagre. He then related, for the explanation of happiness and miseries, the following parable (103 10)

[The Parable of a Man in the Well]

A poor man lost his way in a dreadful forest, and was soon chased by a furious elephant while in front, he was opposed by a dreadful demoness. To save himself he fled to wards a banyan tree but he could not climb it. Near by there was a well. He jumped in it and caught hold of the clump of reeds that grew on the side of the well. He perceived on the four sides of the well four serpents and at the bottom a huge python. At the root of the clump two black and white mice were gnawing. The elephant not finding his

prey shook the banyan tree so heavily that the bee-hive on it was disturbed. The bees flew and stung the man. But at the same time, the drops of honey fell on the face of the man. He licked them and was so much pleased that he forgot all about the dangers. (106 8) The man is likened to a soul, the forest to Samsara the che-demon to an old age the elephant to death the banyan tree to Moka, the well to human life the four snakes to four principal passions, the clump of reeds to the length of human life the white and black mice to the bright and dark halves of the month, the bees to diseases, the huge python to hell the drops of honey to the happiness in the world. (107 4) He advised therefore Prince Simha to mind not this flicker of happiness but Dharma.

Then the teacher spoke about the ten vows of a monk. Those who can not follow them should adopt the Law of laymen and asked Kusumavali also to do the same. In the meantime, King Purusadatta died and Simha became the king (109. 4)

Now the soul of Agniscarma settled in the womb of Kusumavali. She dreamt a snake entering her body which afterwards

came out and stung the king who thereupon fell down from his throne. The queen did not inform the king about this because of the dislike she began to feel for him. Once during her pregnancy she had a desire to eat the bowels of the king. This horrible desire made her disgusted of the unborn child and she tried to have abortion in vain. She grew worse and worse day by day. The king was alarmed and asked her the cause but she did not speak out. At last the queen's maid Madanalekha told him truly about the matter. He then sat in counsel about this with his minister Matsigara. He suggested the trick to the king. The artificial bowels were to be kept hidden about the king who had to remain hungry so as not to be detected and they were to be taken out and offered to the queen. The plan became successful and the queen grew better. It was arranged that the child as soon as born, was to be delivered to the minister and not to the king so that Matsigara might arrange to bring up the child without the knowledge of the father. The queen consented to this and delivered the child to the minister who asked the maid to carry it away. The king saw the

maid by chance and discovered the whole thing. The child was entrusted to other nurses. The boy-child was named Ananda. The prince bore as an inheritance of the previous birth inveterate hatred towards Simeha his father. Nevertheless the king appointed him an heir-apparent. (113. 2)

Once upon a time it was made known to the king that one of his vassals had revolted. He sent an army to defeat him but it failed. The king himself marched against the rebellious enemy. He reached the Indus after three marches on the bank of which he saw a strange sight. A snake was swallowing a frog a frog in its turn was being swallowed by the kuraia bird which in its turn was in the process being swallowed by an old serpent. This set the king thinking and his mind realising the cruel nature of the world became averse to worldly life. He thought of giving up the kingdom which was so full of cares in favour of his wife. The night passed away and after the completion of the usual morning-duties of the king the ministers came to see him (115. 12.)

In the meantime, it was announced that rebel Darmati was subdued and as a prisoner

stood under guards at the door. He ordered to bring him before him. Durmati swore submission to the King and he was pardoned by the King with grace (116 2)

The King then returned to Jayapura and informed the ministers of his resolve to renounce the world and enter the order. The ministers gave their assent and the astrologers fixed the fifth day thence for coronation. All preparations were made for coronation (116 23)

As a result of the hatred of previous birth the prince conspired with Durmati to kill the King. The prince thought this coronation as a ruse to kill him. He settled with himself that if that were a ruse he ought to kill the King or if the kingdom was to come to him without effort it did not belit his manhood and that in any case he must kill the King (117 10.) The King in the meantime sent message to Ananda to come for the occasion. When he did not do this the King with only an attendant, went to call upon him. Ananda getting the opportunity to put his plan in action, drew the sword and severely wounded the King. A great cry arose and the soldiers surrounded and attacked

Ananda. The King checked them and exhorted them to spare Ananda as he, the King was to die soon. Ananda was then anointed king and soon afterwards he caught the King and ordered Durmati to throw the old King into a horrible dungeon. The queens there saw him in the most pitiful condition, wropt and beat their breasts. The king persuaded them not to do so and preached to them the vanity of all these things. He advised them to renounce the world and become nuns. The queens followed his advice. (120 21)

The king did not become enraged even in the least at the daily ill-treatment meted out to him. He at last resolved to starve himself to death. When Ananda heard of this resolve he sent one of his noble men named Devasarmān to dissuade the King. But he could not move the King from his resolve. (121 6) Seeing that Devasarmān was late Ananda rushed and threatened the King to lop off his head if he did not take his food. The old King was undaunted and declared in a long and moving sermon that it was foolish to be afraid of the inevitable death. Ananda, thereupon, killed him with his

Karma (a term taken from medicine) which motivates many births of each (5 11-12) of which nine being prominent have been undertaken for story-purposes. Even in the sub-story in the First Birth viz. the story of विष्णु's friend विनायक, the series of birth has been caused by the fault of मान (vanity). In the Second Birth the inveterate hatred between the two बलिहारी and दुष्कृत-बालक the son and पिता the father motivates the action of the story. The sub-story of the history of ब्रह्मर्षि the teacher of ब्रह्मर्षि who related the story to विष्णु is motivated by the fault of मान (=deceit). Then in the garb of stanzas Haribhadra tries to give what dire results follow the faults of मोह, मान, माया etc. without being in the least improper and justifies most aptly the designation of the work in the class of कर्मकाण्ड.

The manner of putting stories within stories is very common with Indian romance-writers. बाल कर्मकाण्ड is a classic illustration. This sort of story-within-story compositions are particularly in favour with Jaina story-writers as the theory of Karma which causes the cycle of births is so much developed and indulged in oft and on in the theological discussions and stories by Jainas. Every Jaina

story is sure to have something to deal with the pre-birth stories of its hero. Even sub-stories in the First Birth and the Second Birth of Samarācchakaha indulge so much in speaking about previous births that sometimes one forgets the main story as well as this number of births Prof Jacobi has bitterly remarked about this in the introduction to his edition of *असिषवत्सला*. The story-literature of the Jainas is over rich in such fore-histories. Mostly they are the productions of a barren priestcraft-phantasy.

Another point about *समसहस्रवत्सला* is the introduction of parables for religious instruction-e. g. the parable of a man in the well (103 2-107 8) an undeveloped parable of a serpent, a frog a kural bird and an old serpent (13 10-114 1) Thus is not only the case with *समसहस्रवत्सला* *बभ्रुवेमहि* of *सचरासनपि* is also full of many fables of this sort. e. g. (1) *पिण्डपरीक्षार्थं इन्द्रियवत्सला* P 4 (2) *विषबभ्रुवेमहि* P 8 which is the same as the parable of a man in the well in Samarācchakaha (3) *गन्धवासुकी* *कठिनवत्सला* P 11 Moreover at many places in *बभ्रुवेमहि* the actual mention of *कौटिल्यकथा* (=a popular story) is noticed (P 33) (P 132) etc. [See *बभ्रुवेमहि* ed by

Karma (a term taken from medicine) which motivates many births of each (5 11-12) of which nine being prominent have been undertaken for story-purposes. Even in the sub-story in the First Birth viz. the story of विजयस्य's friend विजय, the series of birth has been caused by the fault of माय (vanity). In the Second Birth the inveterate hatred between the two कर्णिकर and गुणदेव-भार्य the son and his father motivates the action of the story. The sub-story of the history of कर्णिकर the teacher of कर्णिकर who related the story to विजय is not at all by the fault of माय (deceit). Thus in the garb of stories Haribhadra tries to give what dire results follow the faults of मोह माय माया etc. without being in the least insipid and justifies most aptly the designation of the work in the last of कर्णिकर.

The manner of putting stories within stories is very common with Indian romance-writers. माय's कर्णिकर is a classic illustration. This sort of story-within-story compositions are particularly in favour with Jaina story writers as the theory of Karma which causes the cycle of births is so much developed and indulged in oft and on in the theological disquisitions and stories by Jainas. Every Jaina

story is sure to have something to deal with the pre-birth stories of its hero. Even sub-stories in the First Birth and the Second Birth of Samarādicakaha indulge so much in speaking about previous births that sometimes one forgets the main story as well as this number of births Prof. Jacobi has bitterly remarked about this in the introduction to his edition of *अभिषेकचरितम्*. The story-literature of the Jāmas is over rich in such fore-histories. Mostly they are the productions of a barren priestcraft-phantasy.

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Śatavajaya and *Punyavajaya* Vol. 1) The *Śatavajaya* also contains many fables. All these fables have one sort of structure, viz. the concrete fable and the conclusion or *vyākhyāna* where the concrete elements are shown as applicable to the true spirit.

Haribhadra's work also is important from another standpoint as it gives the faithful picture of the social life in Upper Gujarat, in the 8th century in the First Birth e. g. the dance of women in the celebration of the birth-day festival (23 5-14) the music-parties like *Bhajana mandalā* of our times and the manifestation of caste-pride (39 13 ff) etc. The second Birth is replete with the description of social customs in those days with regard to marriage (60 8-76 10) and peculiarly enough it resembles to a certain extent even now the marriage-ceremony and the customary things attached thereto among the various subcastes of Banias in Gujarat. The description of conducting a search in the house of the suspect for the stolen property (83 10-60 10) also the description of the queen coming under the psychic influence of the goddess (83 3-88 9) The description of journeys and the

difficulties thereof the raids of robbers on the towns. etc (91 16-95 15) etc All these descriptions are interesting as well as informative

Haribhadra himself has said that the nucleus of the story is traditional, (See Notes of this work on 5 17) though of course it must have received so much of Haribhadra's own genius. He has in the colophon of the work said *कदाचिदात्मनः* (See Intro. P xviii, the whole colophon is quoted) which shows he must have so much added that might be his own. Haribhadra's literary fame rests upon this work

7

The Style of the work.

Haribhadra's style in general is simple chaste and fluent and differs considerably from the highly ornamental style of Bana. But *लोमः समस्तवृत्तः* was the guiding principle in the composition of prose-romances in those days; and *वृत्तिः* in spite of his simplicity is not free from this fastidious notion I would draw attention of the reader to some passages (2. 19-3 10) (7 9-22) the description of the ugliness of *वृत्तिः* in the most traditional

Caturvijaya and Panyavijaya Vol 1] The *Pratyaṅgī* of *Śiṣyasaṃhita* also contains many fables. All these fables have one sort of structure viz. the concrete fable and the conclusion or *śloka* where the concrete elements are shown as applicable to the true spirit.

Haribhadra's work also is important from another standpoint as it gives the faithful picture of the social life in Upper Gujarat, in the 8th century in the First Birth e.g. the dance of women in the celebration of the birth-day festival (23 5-14) the music-parties like *Bhajana-mandali* of our times and the manifestation of caste-pride (39 13 ff) etc. The second Birth is replete with the description of social customs in those days with regard to marriage (69 8-76 10) and peculiarly enough it resembles to a certain extent even now the marriage-ceremony and the customary things attached thereto among the various subcastes of Baruas in Gujarat. The description of conducting a search in the house of the suspect for the stolen property (83. 10-80 10), also the description of the queen coming under the phobic influence of the goddess (83 3-88 9) The description of journeys and the

opens with the expression which is at the end of the preceding stanza. The vogue of this device is not new as the same can be found in *सुखर 1 15 P 59* (Prof. P. L. Vaidya's Edition). *सोचस*, *गुह्यगुह्य*, etc. are used later on in the story. But with them we are hardly concerned here.

The language of the work is *Mahārāṣṭrī Prakṛta*. I do not understand why Prof. Jacob says that the language of prose leans towards *सौराष्ट्री* idiom. I contend that the *Prakṛta* sometimes appears merely the transcription of Sanskrit forms and one is therefore misled to ascribe to such transcriptions Saurasen influence. In prose it is noticeable at times that the vocalization and aspiration of the consonants have not reached the extreme degree. In *सुखर*, this phase is even less perceptible than that in *Samarāṭṭakāhā*. But in main, the language of *Samarāṭṭakāhā* is *Mahārāṣṭrī Prakṛta*.

8

Motres in *Samarāṭṭakāhā*.

There are hardly many varieties of metre in *Samarāṭṭakāhā*. We have two metres: *द्विपद* and 288 *चपद*.

style (See. Notes on this passage P 129) (8 11-16) the description of the penance-forest, (11. 6 13) (33 9-16) the description of विष्णुदेवार्जुन is full of similes based upon puns (32 9-17) the description of the trees in the garden with similes based upon puns (56 9-11) the description of the king with a compound extending over two lines, (58. 19-24) the description of the garden, (63 11-64 8) the description of Prince Simha, (72 11-19) the description of the marriage-pandal (103 16- 4) the description of the forest : containing the longest compounds, quaint and peculiar. This sort of prose is purely of Sanskrit influence and is symptomatic of the notions of prose prevalent among rhetoricians and writers of note in those days.

The two chapters of *Samantlokanikā* with which we are concerned contain in all 234 stanzas. Though in general the verses are easy there are abundant passages in the work containing the devices both of word and meaning e.g. st. 148 st 144. etc. Long compounds st. 52-58; st 160-164. Moreover the device which can be named better as *yam* or chain in found is st. 160-164. This device consists in the fact that the line in the stanza

can be put in as above. The चरण = 28 मात्राs. with वरि between 16 and 12 मात्राs. अष्टोक्तसाधन IV 12 defines द्विपदी = 6 मात्राs + 4 मात्राs (-- or ~ + 4 मात्राs + 4 मात्राs + 4 मात्राs + 4 मात्राs (- or ~ + 2 मात्राs (-). It should be noted that हेनर्षद does not put a rigour on the first six मात्राs as सिङ्ग does while he splits up सिङ्ग's last 8 मात्राs = 4 मात्राs + 2 मात्राs (always to be represented by a long syllable) The rigour put on the 2nd गण and 6th गण by हेन. is observed by our illustration. The splitting-off of सिङ्ग's last गण of 8 मात्राs into two of 4 and 2, does not make any material difference. The difference between द्विपदी and चतुष्पदी is that the stanza of the former is constituted of 2 चरणs and that of the latter of 4 चरणs.

Another metre is चार्यं. It is defined as—
पत्न्य वादे प्रथमे द्वादश मात्रास्तथा तृतीयेऽपि । अष्टादश द्वितीये
चतुर्थके चतुर्दश चार्यं ॥

I अष्ट से । विट ५ । पत्न्य । II सेऽं । अथवा । चतुर्दश । तृतीया । सा ।
III अथपथ । एतच्छि । अथवा । IV विपथ । अथवा । चतुष्पथ ॥
(St. 112.)

Thus in the above I 12 मात्राs III 12 मात्राs II 18 मात्राs. IV 15 मात्राs. It Should be noted that the last letter of a चरण may be pronounced long See. & g St. 122. In general the चरण

Before dealing with *अर्ध* we shall take up the *द्वितीया* (66 21) for treatment. Metrically it is the same *द्विती* but the difference is only in the fact that *द्विती* is constituted of two unit-lines whereas this as it stands contains 4 lines. *द्विती* is defined by Pingla (*Prākṛta-Pingla-Sūtra*, Ed. Ghosh Calcutta P. 207) *आद्य इह ऊर्ध्वो लघुदि द्विदि त्रिदि चतुर्दि । तत्र चतुर्द्वयं चतुर्द्वयं चतुर्द्वयं चतुर्द्वयं ॥ १५५० ॥* *आद्यं चतुर्द्वयं चतुर्द्वयं चतुर्द्वयं चतुर्द्वयं चतुर्द्वयं ॥ १५५० ॥* The metrical arrangement according to Pingala therefore is = 6 मात्रा (इह i. e. middle two short) + 4 मात्रा + 4 मात्रा (2 चतुर्द्वयं) + 4 मात्रा + 4 मात्रा (2 चतुर्द्वयं) + 6 मात्रा (चतुर्द्वयं i. e. last two मात्रा -) = 28 मात्रा in one *पद*. Accordingly if our *द्विती* is scanned it will be as follows —

6 4 4 4 4 6

अदिचयने इति । १५५० । अदि चतुर्द्वयं चतुर्द्वयं चतुर्द्वयं चतुर्द्वयं चतुर्द्वयं चतुर्द्वयं

चतुर्द्वयं चतुर्द्वयं चतुर्द्वयं चतुर्द्वयं चतुर्द्वयं चतुर्द्वयं चतुर्द्वयं चतुर्द्वयं चतुर्द्वयं चतुर्द्वयं

चतुर्द्वयं चतुर्द्वयं चतुर्द्वयं चतुर्द्वयं चतुर्द्वयं चतुर्द्वयं चतुर्द्वयं चतुर्द्वयं चतुर्द्वयं चतुर्द्वयं

चतुर्द्वयं चतुर्द्वयं चतुर्द्वयं चतुर्द्वयं चतुर्द्वयं चतुर्द्वयं चतुर्द्वयं चतुर्द्वयं चतुर्द्वयं चतुर्द्वयं

Only in the last line the first unit of 6 मात्रा has not its two middle मात्रा as in other three lines above. Otherwise the metre

१ विहित-सुपुत्रैव विहित-सुर-मनुज-निष्पन्न-प्रवर । २. दुरवस्थित । ३ कनकोप जाणीये । ४ विमोहमानप्रवृत्त ।

a complete unit in itself but sometimes the regular caesura is omitted after the 3rd gana the *varṣ* will be called *śiṣṭa* e. g.

1	2	3	4	5	■	7
अच्छे । परो । विचि । अयेव । वदु । अपरम् । वच्छे ।						

(St. 66.)

Other illustrations St. 31 line 1, St. 62, line 2. It may be that in the whole *varṣ* one *var* may belong to *śiṣṭa* while the other may belong to an ordinary *varṣ*. This much discussion is sufficient for the occasion though much can be given as the *varṣ* metre has received much development at the hands of Prākṛta poets.

II

In conclusion, I thank Prof. Jacobi whose edition of *Harṣacarita* has immensely helped me in the preparation of my edition as well as Maharaja Sri Punyavijayaji who got for me the Ms of this work from Patana which has all along helped me in settling the text of my edition.

अथ विरस्तुर्भवककादित्यन्तरिणां अनुसृतपुत्रकृत्तुर्भवि-
 त्तिमोक्तता दूर्ध्वाधस्तमित्यभावात्तुल्यत्वात्तद्वैपत्यसंगत्या वा
 अमकद्वि नक्त । वा उच्यते अमोक्षवाक्यान्तरा अमात्र-
 पञ्चदशतिक्तसंक्रमणस्यसोपाधिकवन्तर्गमयेरपहान्ता अनुसृतदि-
 क्षितिसाधनत्वात्तद्विस्तृप्तमात्रवोद्यहोक्ताद्योवमोक्षपरिमोक्षद्विहित- ५
 त्रियातकत्वेना अनुसृताकामभित्तिप्राप्त्यन्तर्गतत्वात् १ सा
 अमकद्वि ति । वा उच्यते तिरक्तोपाद्यजर्तकत्वा अमकद्विगत्यन्त-
 र्वातित्वात् कोहृत्वेवसमवपमिन्ना उपाहरन्तेउपाद्योक्तेय ११
 अथ अकिन्तकद्वि ति पुनरुक्त ॥

द्वयार्थं च कदाचन विविधा सोपाद्ये इवन्ति । तं च १०
 अहम् मन्त्रिणा उच्यते ति । उच्यते के कोह्मायमभाकोहस्तु-
 त्वाहमर्त्तं पश्येवैतन्मर्त्तमुह्य इहकोणतन्मर्त्तवैसिन्धो विरस्तुत्वा
 जीकेतु, ते त्वाविहा व्यक्त्या अहमपुरिषा हुमन्तमन्त्रमु-
 त्वात् तुम्यद्विक्तकमूत्रात् परमन्त्रो अमन्त्रवृत्त्यत् अम-
 कद्वि नक्तुमन्ति । के उच्यते अहमन्त्रवृत्तिमोहिवन्त १२
 मन्त्रविरहद्विपानुसृतवृत्तियो जमन्त्रिपरमन्त्रमन्त्रा इमं मुन्दरं
 इमं मुन्दरं ति मुन्दरानुन्दरेषु नविनिष्ठितमर्त्तं ते एवता
 नमिहमपुरिषा पुहृत्तमोवहसन्मन्त्रा दिहृत्तममेतद्विपन्ना इह

१. विरस्तुर्भवककादित्यन्तरिणां अनुसृतपुत्रकृत्तुर्भवि-
 त्तिमोक्तता । १ अमात्रपञ्चदशतिक्तसंक्रमणस्यसोपा-
 दिकवन्तर्गमयेरपहान्ता अनुसृतदिक्षितिसाधनत्वात्तद्विस्तृप्त-
 मात्रवोद्यहोक्ताद्योवमोक्षपरिमोक्षद्विहित- ५
 त्रियातकत्वेना अनुसृताकामभित्तिप्राप्त्यन्तर्गतत्वात् १ सा
 अमकद्वि ति । ११ त्रिोक्षित्वैवसमवपमिन्ना उपाहरन्तेउपाद्यो-
 क्तेय । १२ अकिन्तकद्वि ति पुनरुक्त ।

[illegible][illegible][illegible]

- नमो न ह्यनन्तरपुत्राण्यस्य कथाप्यनुसञ्जित । ते इव
 कर्मा^{१३} सुन्दरता ताकेन्य उग्रपथेषु दुःखम् अद्यावत्-
 मर्त्यं जमनयो मातृमितालद्विषां तुरमोषसु अशुभामिच्छे-
 त्परिपन्था उदात्ताध्याये, ते विविक्तचित्तं नष्टिमतुरिषा
 न केव जाम्बवन्निसेसां सुप्रसुमादृष्टिणीषु वीरकौशल्याकनि-
 स्तयाश्च सक्कलसवीर्यमन्दोपायः । विविद्वन्मन्त्राद्विष्णुवन्द्य-
 र्दक्षिण्यव्याप्य अनुसञ्जित । ते इव आह्वयान्मन्त्राद्विष्णुवन्द्य-
 मन्त्राद्विष्णुमि वि कुञ्जमन्त्रिकमाहं निष्पिण्ड्य जममोक्षेन मुक्त-
 यास्य वक्त्रेणैव विद्यावन्मन्त्राद्विष्णुवन्द्य आह्वय सिद्धिर्लभनीयः
 १ ते लक्ष्मिणा उत्तिमपुत्रिणा जममिच्छावन्मन्त्राद्विष्णुवन्द्य-
 कर्तव्यमिच्छाश्च लक्ष्म्यासुन्दराश्च मन्त्राद्विष्णुवन्द्य-
 केव अनुसञ्जित ॥

- तमो नहि सि इच्छति विद्यायाकुलकुपुर्णं कर्मण्यं केव
 विद्युत्सामि । मन्त्रिणं न मन्त्राद्विष्णुवन्द्य-
 १५ एवमन्त्रीं जममिच्छावन्मन्त्राद्विष्णुवन्द्य-
 नहि जममिच्छावन्मन्त्राद्विष्णुवन्द्य ॥

- जममेव मुक्तमूर्धं जममेव न विष्णुवन्द्य-
 जममेव जममिच्छावन्मन्त्राद्विष्णुवन्द्य-
 जममेव मुक्तमूर्धं जममेव न विष्णुवन्द्य-
 २ जममेव जममिच्छावन्मन्त्राद्विष्णुवन्द्य-
 किं विष्णुवन्द्य-
 इतिविष्णुवन्द्य-
 १५ जममेव । १५ जममिच्छा । १५ जममिच्छा । १५ जममिच्छा ।

श्रीममि मत्तव्यये मांशुनं हुत्तवसीवित्तं वि ।
 अर्थं देहं दत्तं वम्भो विवत्तं होहं सुसहायो ॥ १५ ॥
 वयेहं व दत्तव्यये ततो वि सुमासुसत्तं वम्भो ।
 ततो हुत्तवसीवित्तं सासवसीवित्तं कर्तुं मोत्तं ॥ १६ ॥
 तं हुत्तं वानमम्यो वात्तं व सुत्तं वी उ मत्तव्यो । १७
 हुत्तव्यो व वम्भिव्यो वत्तं व हुत्तव्युत्तवित्तव्यो ॥ १८ ॥
 ता पत्तं वम्भुत्तं वत्तं वत्तं वत्तं वत्तं वत्तं वत्तं ।
 अत्तव्येवत्तं वत्तं वत्तं वत्तं वत्तं वत्तं ॥ १९ ॥
 वत्तव्युत्तवित्तं वत्तं वत्तं वत्तं वत्तं वत्तं ।
 वत्तं वत्तव्युत्तवित्तं वत्तं वत्तं वत्तं वत्तं ॥ २० ॥
 पत्तं वत्तव्युत्तवित्तं वत्तं वत्तं वत्तं वत्तं वत्तं ।
 वत्तं वत्तव्युत्तवित्तं वत्तं वत्तं वत्तं वत्तं ॥ २१ ॥
 वत्तं वत्तव्युत्तवित्तं वत्तं वत्तं वत्तं वत्तं ॥ २२ ॥
 वत्तं वत्तव्युत्तवित्तं वत्तं वत्तं वत्तं वत्तं ॥ २३ ॥
 वत्तं वत्तव्युत्तवित्तं वत्तं वत्तं वत्तं वत्तं ॥ २४ ॥
 वत्तं वत्तव्युत्तवित्तं वत्तं वत्तं वत्तं वत्तं ॥ २५ ॥
 वत्तं वत्तव्युत्तवित्तं वत्तं वत्तं वत्तं वत्तं ॥ २६ ॥
 वत्तं वत्तव्युत्तवित्तं वत्तं वत्तं वत्तं वत्तं ॥ २७ ॥
 वत्तं वत्तव्युत्तवित्तं वत्तं वत्तं वत्तं वत्तं ॥ २८ ॥
 वत्तं वत्तव्युत्तवित्तं वत्तं वत्तं वत्तं वत्तं ॥ २९ ॥
 वत्तं वत्तव्युत्तवित्तं वत्तं वत्तं वत्तं वत्तं ॥ ३० ॥

पुष्पेभ्यस्तुतवागो कोदम्भ-कर्महन्तर-कर्महेतु ।

मुक्तामृतमेतु मेदिन्यास्तुतमेतु च ॥ २० ॥

इत्येतत्तु उ चमत्तमो विजुक्तमार्गस्तु होह चमत्तमे ।

हेतो जन्महेतो उच रम्यार्हेतु महत्तमसो ॥ २४ ॥

५. क्षाणमोर्ग वज्र व वच-कर्महेतु तद् व चक्षुः ।

वीर्यं वीर्यं वेदीकमेव चमत्तमे हेतु ॥ २५ ॥

हेतुस्तु प्रपञ्चार्थं क्षाणम तिव वच इत्त व चक्षुः ।

व्यर्थं वीर्यं वीर्यं वीर्यं वीर्यं वीर्यं ॥ २६ ॥

कर्महेतुको चरित्रांगप्रविष्टादावा । कर्महेतुको चरित्रांग^१ हेतु

॥ पुष्पेभ्यस्तुतवागो विजुक्तं मार्गस्तु चरित्रांग^२ ॥

पठमो भवो ।

अस्मि इदं वीर्यं वीर्यं अस्मिहेतु हेतु वीर्यं वीर्यं वीर्यं

व्यर्थं वीर्यं वीर्यं वीर्यं वीर्यं वीर्यं वीर्यं वीर्यं वीर्यं

व्यर्थं वीर्यं वीर्यं वीर्यं वीर्यं वीर्यं वीर्यं वीर्यं वीर्यं

५. वीर्यं ॥

अस्मि इदं वीर्यं वीर्यं वीर्यं वीर्यं वीर्यं वीर्यं वीर्यं वीर्यं

व्यर्थं वीर्यं वीर्यं वीर्यं वीर्यं वीर्यं वीर्यं वीर्यं वीर्यं

अस्मि वीर्यं वीर्यं वीर्यं वीर्यं वीर्यं वीर्यं वीर्यं वीर्यं

व्यर्थं वीर्यं वीर्यं वीर्यं वीर्यं वीर्यं वीर्यं वीर्यं वीर्यं

तस्य च दाया संयुज्यमानो मयककृत्परिहीनो ।

कर्मसम्पन्नकर्मज्ञो वामेन युज्यमानो वि ॥ ३३ ॥

कर्मोत्तरपश्चात्त वैषी वामेन जुगुप्सुषी तस्य ।

सह वीर्यविक्रयनुदा इहा च एव मयकस्य ॥ ३४ ॥

दाया च सुतो जुगुप्सो युज्यमानो वाम युज्यमानो ॥ ५

वाक्यस्यो वंतासुतो एव वीर्यविक्रयो लभ्यते ॥ ३५ ॥

तस्मिन् च बहो ज्ञात्वा तस्यकर्मवद्वृत्तयो वसन्तस्यसंवाय
 सक्तो कोमावधारकीहृत्पुसको मय्यारम्भपरिगृहो कस्यस्यो वाम
 शुरोदिनो वि । तस्य च सोमदेवागम्यसंवायो महाशक्तिस्तुष्टि-
 मयो वासिष्ठकर्मकोषयो स्वामेष्टोक्तविक्रयविविधवासो १०
 विक्रमेष्टकर्मस्यो विविधवृत्तकर्ममहाशक्तस्यो वंतासुदीशसिरोहो
 विसमपरिहसन्वाहुपुसको कर्मवद्वृत्तकर्मको वंताविक्रमकर्मोवा
 पुसपासुवद्वृत्तकर्मवद्वृत्तकर्मको विसमपरिहृत्पुसको परिपू-
 र्णविक्रमस्यो महा विसमविक्रमकर्मको वृत्तवद्वृत्तकर्मको विसम-
 विसमस्यो वाम वृत्त वि । ३ च कोमदेवेन जुगुप्सुष्यते १५
 कर्मवद्वृत्तकर्मवद्वृत्तकर्मको विसमविक्रमकर्मको महा वृत्त विसमविक्रमको
 कर्मवद्वृत्तकर्मको विसमविक्रमको, तस्यैवमि वाराविर्च महवृत्तविक्रम
 विसमपरिवारिर्च विसमविक्रमको विसमविक्रमको मय्यारम्भपरिगृहो
 विसमविक्रमको वाराविर्चमहावृत्तकर्मको विसमविक्रमको विसमविक्रमको
 विसमविक्रमको वाराविर्चमहावृत्तकर्मको विसमविक्रमको विसमविक्रमको

२३ महाशक्तिस्तुष्टिः वासिष्ठकर्मकोषः स्वामेष्टोक्तविक्रम-
 कर्मको । २४ एवमविक्रमको विसमविक्रमको । २५ जुगुप्सुष्यते
 युज्यते ।

दिग्धावेद । एवं च पृथिविं कथन्तेऽपि तेन कथमित्यन्तर्गतं तत्त
केनाद्याक्या वाया । विविधं च केन ।

बहुवचनिकानां च भावसंविद्यं च सामान्येवस्य ।

पुरिं कथयन्तुपुण्या सहस्रं चत्वारिंशत् पुरिम् ॥ ११ ॥

५ अथ तां च कथां कथ्यते सापुरिषाभिसेविनो बह्वेव^{११} ।

कथयन्तमिं चत्वारिंशत् पुरिषां पृथक्पृथक् ॥ १२ ॥

एवं च चत्वारिंशत् पुरिं बहुवचनपुण्याम् ।

सामान्येवपुण्यां चोतिं सुमितेति चत्वारिंशत् ॥ १३ ॥

कथयन्ते च केन चत्वारिंशत् पुरिं चत्वारिंशत् ।

१ सामान्येवपुण्यां चत्वारिंशत् पुरिम् ॥ १४ ॥

एवं च विविधं पञ्चमेवमप्यो विद्यातो नवरातो, चत्वारिंशत्
च सामान्येव कथयन्ते चत्वारिंशत् पुरिम् ॥ १५ ॥
गुरुवागवागादं पञ्चमेवमप्यो विद्यातो नवरातो, चत्वारिंशत्
पुरिम् ॥ १६ ॥

१५ चत्वारिंशत्^{१५} चत्वारिंशत् पुरिम् ॥ १७ ॥

कथयन्ते च केन चत्वारिंशत् पुरिम् ॥ १८ ॥

चत्वारिंशत् पुरिम् ॥ १९ ॥

चत्वारिंशत् पुरिम् ॥ २० ॥

१ पुरिम् ॥ २१ ॥

चत्वारिंशत् पुरिम् ॥ २२ ॥

चत्वारिंशत् पुरिम् ॥ २३ ॥

चत्वारिंशत् पुरिम् ॥ २४ ॥

१५ चत्वारिंशत् । १६ चत्वारिंशत् पुरिम् ॥ १७ चत्वारिंशत् पुरिम् ॥

१८ चत्वारिंशत् पुरिम् ॥ १९ चत्वारिंशत् पुरिम् ॥ २० चत्वारिंशत् पुरिम् ॥

२१ चत्वारिंशत् पुरिम् ॥ २२ चत्वारिंशत् पुरिम् ॥ २३ चत्वारिंशत् पुरिम् ॥

यदुचो वि । कदाच न कदाचमीनेव कदाचुर्हं कदाचनमप्य
 हस्मिन्^{४०} सह कदाचनोवाच महादेवी^{४१} स्वसोऽर्थं कदाचनो
 वाचो कदाचनं वचिहो वं महामहोवचिर्न^{४२} । पृथिवी व
 वचोहि, गतो सत्यं तेहि वाचसकीवाचकमिहोहि^{४३} विमानक-
 अर्थं नाम वासा^{४४} । कदा मेहपुर्विकवाचपुचादिभीनो कदा- ५
 कदावाचमस्मत्तर्हो सोचमभीनो^{४५} विव विहावन्ति स्वय
 वचोचो कदावाचो विव हीसन्ति सुचावकीचो कदावाच-
 लिपानो विव विहावन्ति कदावन्तिवाचो हन्दावहवाचपया
 विवीचो कदावाचो वाचपुचमवाचो कदावाचोवचपुचमिहवा
 वचिवाचा वचमवाचपुचमवाचपुच वचोवचपुचमवाच
 वचिवाचा वचमवाचपुचमवाचपुच वचोवचपुचमवाच । किं ।
 वचुच वचिर्न ।

पुरिस्वय मोहविहावुचय वि विमिलं विव कदेह ।

पुरि कदाच विवर्त कर्त व को मावचिर्न ॥ ३० ॥

तत्र न कदाचुर्हं पदार्थं सम्पादयन् विपक्षिण्यु तेसु
 विविहवाचकवाचपुचिवाचो मवाचो विवोच विमानिज्ज तं १५.
 कदाच विवविचोमि व वचिवाचकवाचोवचिर्न^{४६} वचि
 कदाच वेव विमानो वाचिवाचि^{४७} । पविवाचि व तेन
 कदाच वचिवाचकवाचपुचवाच वाचा । वचिवाचोवचपुचमिहो
 व वचिवाचो वाचिवाचिवाचिवाचि वचिवाचकवाचपुचवाच । वचिवाच-
 रोमि वचिवाचकवाचपुचवाच वाचा वचि वाचकवाचपुचवाच । विवो व
 व मेहि वाचा वचिवाचिवाचो व वचिवाचपुचवाच वाचिवाच ।

४० कदाचोऽर्थः । ४१ वीरवामिनाः । ४२ कदाचिहोवचकवाच व
 वचः । ४३ वाचपुच कदाचिवाचवाच ।

- अधुनाऽसमसंस्कृतसंग्रहः उपचालेन बहुमतिना च तद्वत् ।
 अत्रिंशत् च केहि । महासाय तुमिहीचनानेएन अये दुक-
 ह्य मययो चडातामगुत्तम नुक्कचममाकमवज्जलन सीताय
 उचिरिवाकलीमिमिचं वेमिना । अहं सांज्ज संज्जं तुमं वमानं
 ५ ति । ताह्या अत्रिंशत् । केहि को अयं दुकच इति । केहि
 अत्रिंशत् इत्ये ताह्ये नुत्तरिमानवाये तयोउये हि । तयो व
 सो तास अत्रिंशदेउगेहिं गभां वं तयोचनं । विद्या व तं
 कच अये तावत्ता दुकच इति । तयो संज्जचमिमिचं अहारीह
 अभिवादिता । अयंउो दुकचइसमीये विद्यो व तेन तद्व
 १ चमकडाताद्योच केचि काकं । तयो अत्रिंशत् व तेन तत्रि-
 न्तं वमिज्जल अयं दुकच इति । अहं केहि ये अतां उक्क-
 चरिवाकलीमिचो अम येहं अहाराह्येन । दुकचइत्य अत्रिंशत् ।
 वत्त वं । किं तु क्यो अत्रिंशत्तो वाम महासायस्यो सो
 व व एहिवां अत्रिंशत् किं तु महासायो महासाये । तत्र हि
 १५ व अत्रिंशत्तये पायचविद्यो कचमिह्यो वेच अये वा अनाते
 वा विचयत् व अत्रिंशत्तुक्कचत् ता वं अहाराह्येन जोह्यं
 वत्रिंशत् ते कचत् । ताह्या अत्रिंशत् । अत्रिंशत् अत्रिंशत्तो
 हि । अहं केहि इत्ये को महासायस्यो । वेचमि वं अहं
 केहि तत्ता एहिमेन अत्रिंशत् किलवाय । दुकचइत्य अत्रिंशत् ।
 २ वत्त, एतात् अहाराह्येविद्यो हेतु अत्रिंशत्तो किं । तयो
 को उक्क अत्रिंशत्तो गयो तद्वाराह्येन । विद्यो व तेन
 एतात्तयोचविद्यो किलवायवत्तुक्कचो अत्रिंशत्तचित्तवायो
-
- ४४ वयाई । ४५. अहाराह्येविद्यो ।

किंवि त्वादिहं ज्ञात्वं ब्राह्मणो अभिस्तम्भप्रवसो सि । तमो
 राज्ञा इतिवसरवह्मण्युक्कण्य^{११} पत्रमिषो । तेन विव भासी-
 ताण सवहुभाषमेषादिजान्तिमो भागवत् ते समिह्य उच-
 विताहि सि संकथा^{१२} । उचविमिह्य सुहसप्रत्येवं मयिर्ब
 राज्ञ्य । मयर्ब, किं त इमस्य महापुत्रस्य तवचरमवत्सावस्य ५.
 कारव । अभिस्तम्भप्रवसेव मयिर्ब । मो महापत्र हारिरुक्क
 पत्परिहवा रिक्कथा तदा मयारावपुत्तो य गुक्केतो नाम
 क्कण्यमिषो सि । तमो संक्रपविमनामासुत्तेव मयिर्ब राज्ञ्य ।
 मयर्ब विह्व तव हारिरुक्क्याहर्ब वरसापकारव । कइ कइ
 पुत्र महारापपुत्तो गुक्केतो नाम क्कण्यमिषा सि । अभिस्त- १०
 म्भप्रवसेव मयिर्ब । महापत्र एवं क्कण्यमिषो । पुत्र,

वे होति उचमवरा वम्ब सवमेव ते वरम्वति ।

मक्किमपवई सेवाह्वा उ न कवाह वि अइवा^{१३} ॥ ४८ ॥

पाण्डु को वम्मे जीव विविह्व केवह वणव ।

संसारकारवार्ब वा मनु क्कण्यमिषो सि ॥ ४९ ॥ १५

तमो राज्ञ्य पुमारपुत्तर्ब तुमरिह्य मयिर्ब क्कण्यवच
 वपमेव । मयर्ब कइ पुत्र तुमे तेन मेमोक्कवभुपूव वम्मे
 बोइवा । अभिस्तम्भप्रवसेव मयिर्ब । मो महापत्र नामा
 विहामो वावववा । ता कइवि विमिषमेसेई केव पाह्वा
 मि । तमो राज्ञ्य विमिर्ब । अहा ये महापुत्राववा । परि १०
 मय वि वावमेववाववाव सि गहिमो । परपरिवार्ब व
 परिहत्ता मुहमहावत्तमो व न वि मक्केह । अहा राज्य
 मक्कं मव वाववमेववविहिर्ब । ता कइमि ये वववव-

उभो तादा वयमिहमे हरितवसपुङ्गवद्वो वीचि केळं गमेहम
पडिहो वरी । कवा पुङ्गवद्वो सरीवारस्य जतिविमयपु-
ङ्गव ५५ ॥

अङ्कान्तपु व पञ्चपु दिनेष्टु पात्तपदिवसे वर्यं वेव
पडिहो वीमिसम्मत्तापसो पात्तपदिवसि पात्तपदं ति । तन्नि ५
मं दिनेष्टु वीचि ताद्वो गुप्तेवपव वतीव वीसवेवपव वपु-
पववा । उभो वडकीहूव सारं वेव तावडकं । पडिहो व
एव वेवपववनिवारवा वेव ५५ उपादेमि वापवविहो
विमिपवसंहिवावो वीसिहमि वडुनिदाई जोसवड,
दिहमि सितोवेवावहारिपो विविताववकेव । निववावसुव १०
वपवसिपुवविहसहडुनिदिह ५५ वि सविमो । वपुर्व
पुोरेविपुदि सतपमिमिवापुवपवपवव वविठकं । एव मिवा
वपुविमिहसहसहसह विवपववविविपववव ५५ वाववववो-
पववववववव ववववववविववववववववव ५५ उमिमम-
मोव । एव निववववववव वीवववववववववव १५
विमवववववववव वववविपवववववव ववववविमव वव
वववव । वेववविमिपविमववववववव ५५ व पडिहो
ववो वेवववववववव ५५ वववव वववववव ५५ वीवव-
विववववव विविता ववववववव ५५ विमववविमो ति ।

- ५५ वेवववविमववव वेव । ५५ विविताववविमव । ५५
वववविमववववववविमवव । ५५ ववववववविमवववव ।
५५ ववववववविमववववववव । ५५ वेववविमवववविम-
ववववव । ५५ वेववविमववववव । ५ वववववव ।
५५ वववववव ।

इहिं किरणभारमगहाकैय धधका अधिरोम मज बधपाको वी
 न्दबुध्दभये व पवम्प गेहे कारमन करिबनं ति । अधिज
 म्मागभयेन पयिचं । पयचं मं तुम्मे भाववहं । अम्माये
 मंठपइ ताका अम्मे व किंकि ये कायेवविम्भमपुणित्तिवमयेचं ।
 ताभा पाया म्मे से महानुम्पप ति अकिम्भ वन- ५
 निम्भ तवत्तिमज्जं व कंदि केउं पम्पुवापिच वधिउ
 म्भरं ॥

पुणो व काकजमम राहो विपवपुइमगुइअल्ल अधि
 समल्ल व बुद्धं तवपापगिहिं कोल्लल समहल्लता माहा
 ति । अम्माति व मंठे पापगट्ठिबस विवेहिं से तम्मे १०
 विस्सेगपण्णि विपवपुणित्ति । अहा । महापाव अइमिमम
 हम्मापिचं विममहावीमुइप्यत्तिउ अम्मापरिक्कमाउचं अच
 अतेन माचइइमवइना इइरहा विमपविपाममवकोइअ
 बीवविममवअविम वीममपुणेनू वत्तिन्नाहंमुं अण
 अणुअममप अम्माति तवविपुणित्तिवमे ठेकाहमउअइवि विचडे १५
 मवल्लअम्माहिइममवकल्लं दाउम अइमममे चिंमज्जिं मेमं ।
 संपइ ईवा वमाचं ति ३ ताका राहपा वचं मुण्णइ वचपम
 वत्तिमम कागवत्तअविममवचनं विममपुणित्तिवमे
 विस्सेगमिइववाविचं ४ वत्तिममपुणित्तिवममवचनं ५
 ममममा करिपमा । अहा । ईह पुणिं वचपवाचं मयेउ १

(१) अम्मावच । (२) विस्सेगोपुण (विममविवाहल्लमम)
 इति । (३) विपलपुणो वीममपुणित्ति । (४) अम्मा । ५
 वत्तिपुण । ६ अम्मावचविममवचनं ;

तदा स्वभावरिज्जस्य सप्तम्यन्तो ताया एवहा तत्त्व मयो दिष्टो
 च केचन कपराभा विम्वन्मन्तो अभियममगाचमो । तयो कोद-
 रिज्जस्य रहस्यमो भविमिष्मत् दिवद्विज्जस्य चक्रेणु विज्जस्ये
 कपदुधार्थ । कपर्थ कोद कपार्थ विविचचनु सि । अहम
 मिन्देण वि दममे नुर केवागमजममुचयेन्तो मुत्तिर्ब केच मिमो ५
 मि जाच तुमं वदिसिज्जस्य मम गेहं अकस्मिन्तो केच मे
 महाभरिचयेन मिज्जमो मि । ता विचचनु सि । अभियमम-
 ताकमेव जतिर्ब । महाताच विद्वचनुत्तमो केच मे तुमं एवहा
 विसेवत्तम, ता जसं ते इमिन्ना एवमाएव । सपचएवहा तु
 तचमिन्तो इवमि विविचयेना च कपमाकमेणु । तादय्य ।
 मज्जिच । मज्जर्थ, तमिज्जमो मि इमिन्ना एवाचचरिद्वे नुर
 निचनचत्रमिचमरीतीद्यामो वि मे अदिध्व नरीत्तीद्य । इदं
 एवहा मे संगाद्यान्तो वक्कए विच मे दिवर्ब अन्निचए
 विच मे दानी महाचचकज्जकतिर्ब च मन्नेमि अन्नाए, ता
 मचकनुदिचमचकनुत्तमो अकस्मज्जस्ये च मज्जर्थ तुमे केच १५
 मे इज्जस्य दुत्तमत्त उचममोचार्थ विन्नेदि । अभियमममज्जस्येव
 चिमिर्ब । अहा मे महाताचम्य महातुजाचया । अकस्मज्जस्येव
 जण मुत्तिर्ब मिज्जए सि । अहा मे मुक्कमममुत्तमाचुतामो ।
 ता च जाच कए कपस्य गेहे वात्तमे कवे च ताच वम मचो
 होए सि । विमिज्जस्य जतिर्ब च तैव । महाताच अविमिर्ब २०
 मे दुत्तम । महादि एवम्य इवा उचममोचामो । अदिन्नेव
 मन्ने वात्तमदिचये पुचो वि नुर केच गेहे आहाताएव करि
 म्पावि वि वदिवर्ब जण । ता जा मन्मचनु वि । तयो च
 विविचिचमनुत्तमचकेर्ब जतिर्ब तादय्य । कपर्थ नुर मुमिन्तो

- इत्यस्य द्रुपदाय वक्षसमोवाच ॥ अहं विमर्शमात्मनो वैव
वर्षमिच्छाम्ये होह, किं वा न वाच्यं हि । तं अनुमिदीमो
मिह । अस्मिन् इत्थं तुह नकारणवच्छब्दात् । तं नच गुप्तं
तपोरत्नं । अहं पुन न क्षयभुजामि वक्षस्यमवावच्छब्दद्वयसिद्धौ
५ अवाच्यं द्रुपदमुवाच्येहर्षं हि । इत्थं प्रविष्टं वक्षसिष्ठं न
अस्मिन्ममतात्मा विचलते राधा । न नह इत्यादि कथ्यते
नि अस्मिन्म विचलित्येव न तत्त्वं वाच्यमस्य इति विज्ञेयं ।
अस्मिन्ममो वि न गन्तव्यं लब्धेत्वं विरोधश्च द्रुपदस्यो अवा-
चितं द्रुपदं वक्षः साहू कथं हि अस्मिन्ममो न द्रुप-
१० दस्य वक्षस्य वक्षसिष्ठं हि न अर्जुनस्य न द्रुपदस्योक्तमेव
साहच्यं लेखितमस्य तस्य समुचितं न ममो वक्षो न
वक्षो नमोदहस्यं वक्षस्यविषयो । तस्मिं न वक्षस्यविषयं
साहच्यं गुणोक्तमेव वैव वक्षस्येव दत्तं पश्य हि । विरोधं
न साहच्यं इतिवक्तव्यं वृत्तवत्तत्त्वस्य सत्त्वितोत्तं वीर्यवत् ।
१५ अवाच्यं वैव अस्मिन्मम तुम्हावमम्युदविविधं वक्ष्यं आय-
वैर्हि दृष्टुमेव दत्तं पश्य हि । ततो एव साहच्यं द्रुपदस्य-
म्युदविविधमप्येतोममेव वक्ष्यं वीर्यवत् वक्षस्येव वक्षस्य-
साहच्यं अवाच्यं हि वा वक्षस्यी । अनुचो वक्षस्यम्युदं न
मम वक्षस्यं वक्षस्यविषयं वक्षस्ये । अहं, लेख्यं वक्ष-
२० वक्षस्यमप्येतोममेव वक्षो ममवक्षस्यमि एवावैव वीर्यवत्तुम्हं
अस्मिन्ममम्युदं अवाच्यं विमर्शवैव विमर्शम्युदवैव
वक्षस्यं मम द्रुपदस्यवक्षसि, विमर्शं वैवद्विपक्षम्युदवैव

नरनाथं, कानादेहं अथाहं पञ्चमसूर्यं नवमसूर्यं च । समा
इहा न तीक्ष्णं अहं हृदि बहिर्दिशा । अमुनिर्द्विष्य न रावसात्तर्ष
बहिर्हरेति । अथि च ।

इमं विषयं च तेषां तत्त्वसुखदुःखपरिसमाप्तिः ।

इति श्रीमद्भगवद्गीतासूपनिषत्सु श्रीकृष्णार्जसंवादे अष्टमोऽध्यायः ॥ ५२ ॥

बाल्यसिपाहीसन्तपुष्पसपुष्पीकसरोरं ।

सविमेषपद्मादिचर्माभिः कृतसामान्यदृष्टिः ॥ ५३ ॥

विद्यायश्च वैपदायभीष्टायाविमुक्तसिद्धये ।

अथवासिदेवमिषीकमवापिअथवासिदेवम् ॥ ५४ ॥

इत्येवमपि विष्णुसहस्रनामसम्यक्प्रमाणं ।

[illegible]

मन्थनमहर्षामन्थनीदापिजाम्भयमर्याद ।

ब्रह्मसामयिकीं ब्रह्मसमं मन्त्रितारम् ॥ ५६ ॥

वचना न वामनतो नरो महाभूषणो । दर्शितो व
 देवीपुत्रवत्सलपुत्रपात्रनिष्प महावमसै सह साधुषा सावर्धनिने ॥५॥
 अत्रिस्तम्भप्रवर्ता धातुप्रतिमिर्त सावर्धनं पश्चिमिदम् वचनै-
 केभ्यनि केनू अक्षयप्रतिवर्ती अनुहृदयोदयं आह्वानायुमि-
 म्मो ननु केव विनामो । धिनिर्तं न केन । वदो से साधुषा
 वा वाक्याद्युभो केव अमरिभो अमोचि केनानुदम्भा पि ।

४८ अथानुवक्तव्यम् । ४९. अंतपुराणीयां आहूते कामार्थं
स्वयमीर्षं वक्ष्यं यत्तरीयवत्तत्त्वं च वरिषम् । पुण्यवत्ततिदेशवत्त्वं
। अथ देशविशेषाद्व्याख्या (१-५८) देशात्तत्त्वं पुण्यवत्तं वयोवृद्धि
अवस्थे' इति । तथा च आहूतवत्ततिदेशवत्त्वं वक्तव्यम्
'हीतुं च कामार्थे वाच्यं तं पुण्यवत्तं' इति ॥ ८ अतिदेशवत्तति
वर्धमानवत्तवत्तवत्तम् । ८९ अथानुवक्तव्यम् ।

वैभवं मे नृपतिपुत्राचार्यमपि तेन तं तदा मम समर्थं
 मन्त्रपुत्रं वदितुं कालेन विपरीतमाचारं सि । किन्तुमनो तौ
 निवाजो वदामो । कुलपतिं च अज्ञानोत्तेजं अमावि-
 शामन्मन्त्राचलेन च वदितुं अमावृष्टिं ममया ॥ ५३ ॥
 ५ वाक्यं कथं कथं कथं कथं कथं कथं कथं कथं कथं
 कथं कथं कथं कथं कथं कथं कथं कथं कथं कथं
 कथं कथं कथं कथं कथं कथं कथं कथं कथं कथं

नृपतिपुत्राचार्यं तेन अज्ञानोत्तेजं ।

मोर् विवाक्येन वदितुं अमावृष्टिं ॥ ५४ ॥

१ कथं होतुं इत्येतं कथं तदं नृपतिपुत्रं वदितुं कथं ।

तदं कथं कथं कथं कथं कथं कथं कथं कथं कथं ॥ ५५ ॥

च कथं कथं कथं कथं कथं कथं कथं कथं कथं ।

किं ततः कथं कथं कथं कथं कथं कथं कथं कथं कथं ॥ ५६ ॥

तत् च कथं कथं कथं कथं कथं कथं कथं कथं कथं ।

१५ कथं कथं कथं कथं कथं कथं कथं कथं कथं ॥ ५७ ॥

इतः कथं कथं कथं कथं कथं कथं कथं कथं कथं ।

तत् कथं कथं कथं कथं कथं कथं कथं कथं कथं ॥ ५८ ॥

नृपतिपुत्रं कथं कथं कथं कथं कथं कथं कथं कथं कथं
 कथं कथं कथं कथं कथं कथं कथं कथं कथं कथं

१ इति कथं कथं कथं कथं कथं कथं कथं कथं कथं
 कथं कथं कथं कथं कथं कथं कथं कथं कथं कथं
 कथं कथं कथं कथं कथं कथं कथं कथं कथं कथं

१. कथं कथं कथं कथं कथं कथं कथं कथं कथं ।

२. कथं कथं कथं ।

कई सभलानकनम्यो कई हि जोइसमिओ सि, केव मे वरुवा
 भिसेतुं नाअन विचरिषकुओ ॥ एहा लहोचमिमिच ॥ बरुवा-
 कमेव वरुवाकस्त किछ मं कलीक्योइ सि । ठ भूरो हू सो
 राच कि मे वरुवाकक्यवस्त कलीक्योवइ । एहा अन्धहानं
 हुअक्यवं पररिहृयाने व सत्तानं ककनेमिच विभिचाइयानं का ५
 ककिचारव व स्र माभियो माभवापीइ सि भिसेतमो अम
 सप्तुमिचानं वरुवोवचाचारभिरवानं कस्तलीनं सि । वरुवा
 कपरिचयद्वारमेकवस्तुव मे वरुवमेच ककनव सि । ता कळं मे
 अचम्योव केव परिहृयमेकेनं आहारेव सि । एहिं अचम्योवविं
 महोचमस्तव ॥ वरुवमिचि व वरिचतविचवचवारो वमइ १०
 वरुवमिचिभयो ककनकिचीक्योरो चिहो कळ वरुवोहि । मविं
 व मेहि । कळं वरुवमिचिभयो वरुवमिचिचकुनुवमिचिभयो-
 ववारो ककिचम्योहि । ता कि इचमि सि है व वरुव वर-
 कनं सि । वरुवमिचिभयो वरुव वरुव सि । वरुव-
 मेहि मविं । कई व वरुव कि व वरुवो वस्त वरुवो १५
 वरुवमिचि वरुव । वरुवमिचिभयो वरुव वरुवो ।
 वरुवोहि मविं का कई है व वरुव सि । केव मविं ।
 वरुवमिचिभयो केव मे सो राच वरुवमिचिभयो वरुवमिचिभयो
 कई केव । वरुव वरुव वरुव व वरुवो, वरुवमो है वरुवमि
 वरुवमिचिभयो । विचोमो विच ककिचम्यो अच मविचमिचिभयो २०
 व वरुवमिचिभयो वरुव । केवमिचिभयो वरुव वरुवमिचिभयो

८५. विचरिषकुओ । एहा व वरुवमिचिभयो (४ ५६)

८६. वरुवमिचिभयो । ८६ वरुवमिचिभयो ।

सधो पुष्कलार्थं कर्मार्थं वाच्यं चरित्रार्थं ।

अन्तर्द्वेषु गुणेषु च विहितमेतं परो होह ॥ २२ ॥

एवमुक्त्यामिच्छन् परिचारी तावसे विद्विष गतो
पुनरहं ॥

इहो च साहच्यं गुण्यगर्भं तदा अवाक्यमसौक्यममुह ५
कन्ते सीक्रे अहङ्ग्याय पारम्यकेकाय सुमरिषं अहं कारक-
रिक्तो नु अत्र तत्त महातथ्यसिक्तः । अहो मे अहङ्गवा, न
संख्यं केच महातथ्यसिक्तः कारकं हि तत्तथ्यमि । दुष्किञ्चो च
नेन अहामिच्छिञ्चो परिक्लो । किं सो महापुमाधो तावसा
अत्र इहागमो न च ति । तत्रो तेन मिद्वर्णं गतेसिद्धिर्च विने १०
रिषं । देव अगमो आसि किं नु देवीपुत्रकर्मभ्युपवादि-
त्विह अहङ्गतां सीक्रे न केनह उचपरिचो चि, तत्रो अहं
केच विम्यञ्चो । साहच्यं मजिषं । अहो मे वाचपरिचरं तत्त
महातथ्यसिक्तः अमन्तावक्यमेनं देवीपुत्रकर्मभ्युपवर्चं हि अचर्यं
केच समयेमि सन्तदा न सन्तदुक्त्यर्थं गेहसु कमुदारा पदमि । १५
न च अमाचहोतदूतिञ्चो अहं उक्त्यविमिषं हि के कोमि मुह
अवसाहृष्टं । ता गच्छ, ओ आमदेवपुरोहिष ममादिवाचपरिच
मजावा केच गवैमिच्छन् तत्त महातथ्यसिक्तः पुतात्त " किं
तेन चरमिषं " हि अहं विनेहृदि, आलङ्कृ विष मे रिचरं ।
अर्थं च मम्यमजो अमदेवपुरोहिचो गमो तयोचरं । रिहो तेन २०
चतुतथ्यसिक्त्यपरिचारीञ्चो गिरिर्हृताभ्रमिच्छिदमप्यवमथो हीह
रतुमाह्वसन्पराहृष्टो अमतिमयमाहवाचपरिचवाचहो" अमि-

सम्मगावेत्त । तेन वि च बाहुजकमरिदमन्धानवेत्तं लक्षि-
 रमाहनिष्ठं तत्तुष्टानं । गभो सोमदेवो विवेदं च केन
 ज्योत्स्नं राह्यो । यमो राधा अहिवचायाचविम्बो फिन्ना
 जातमिस्तं जहं चरमायो सचकन्तेइत्यहाचपरिचयपरिचारा
 राह्यो केच अहिवचायाचविम्बो पचो तपोचनं । ५
 केचो राह्यो यो कचकन्तेइतिवपरिचारायो तपोचनमन्
 चित्तिव्यं गिरिचतुष्टिं ॥

एवमस्मि च सुमिवविम्बानामेत्तं वृत्तवचनपटुत्वं
 राह्यो ध्यागकचमिजमन्धानवेत्तं विवेदं सुमिज्जुत्तत्वं ।
 इत्ये अहिवचायाचविम्बो सोमदेवो विवेदं च केन
 ज्योत्स्नं राह्यो यमो राधा अहिवचायाचविम्बो फिन्ना
 जातमिस्तं जहं चरमायो सचकन्तेइत्यहाचपरिचयपरिचारा
 राह्यो केच अहिवचायाचविम्बो पचो तपोचनं । ५
 केचो राह्यो यो कचकन्तेइतिवपरिचारायो तपोचनमन्
 चित्तिव्यं गिरिचतुष्टिं ॥

- इच्छित्ते विषयसिद्धाभिहिते कुमातये पुनर्यद् गुणोत्तमं वाची-
 येष सगरिग्रो राधा । तयो पुनरुक्तं मयिर्षं । महाता-
 वीय इषाभि सङ्गतपरिवातेनमपुत्रिनेरहमेतं भूमि वाचा
 समनमपुत्रिदिर्षं ।^{१०} तादृशं मयिर्षं । मयर्षं मपुत्रिनेरहमेतं
 ५ केव अये । अद्यत्त मपुत्रासिमां^{११} पुनिताहमार्थं इत्तं केवा-
 पिर्षं तं मपुत्रासिमां^{१२} मपुत्रासिमां मपुत्रासिमां मपुत्रासिमां
 राधकले नि । ता कि पुनरुक्तं मयिर्षं मयिर्षं मयिर्षं
 निषादीकलेपन^{१३} । मयर्षं मयि पुन सो महापुत्राया मयि
 मपुत्रासिमां । मपुत्रासिमां सोहेयि^{१४} तत्त ईसमेव राधक-
 १५ मपुत्रासिमां मपुत्रासिमां नि । पुनरुक्तं मयिर्षं । महाता-
 वीय इत्तं मपुत्रासिमां नि । व पुन पुन किनेपुत्रासिमां
 नि कि तु कप्ये^{१५} केवात्तं मपुत्रासिमां तं मयिर्षं मयि
 मपुत्रासिमां मयिर्षं मयिर्षं मयिर्षं मयिर्षं मयिर्षं
 कि मपुत्रासिमां मयिर्षं मयिर्षं मयिर्षं मयिर्षं मयिर्षं
 १ मयिर्षं मपुत्रासिमां मयिर्षं मयिर्षं मयिर्षं मयिर्षं
 मयिर्षं^{१६} तु ता ता कि मे मयिर्षं मयिर्षं मयिर्षं
 तुत्तं मयिर्षं पुन मयिर्षं मयिर्षं मयिर्षं मयिर्षं मयिर्षं
 मयिर्षं पुन मयिर्षं मयिर्षं मयिर्षं मयिर्षं मयिर्षं
 मयिर्षं राधा । मयिर्षं मयिर्षं मयिर्षं मयिर्षं मयिर्षं

१० मपुत्रासिमां । ११ मयिर्षं । १२ मयिर्षं । १३ मयिर्षं । १४ मयिर्षं । १५ मयिर्षं । १६ मयिर्षं ।
 १७ मयिर्षं । १८ मयिर्षं । १९ मयिर्षं । २० मयिर्षं । २१ मयिर्षं । २२ मयिर्षं । २३ मयिर्षं । २४ मयिर्षं । २५ मयिर्षं । २६ मयिर्षं ।

द्विगतिरितिहासं विच हनुमत्प्रपन्नां त्रिपञ्चवर्णां । तस्य च
बहुपञ्चसु चामिनां अष्टाध्यायं सा यवदं चरन्मन्त्रिभ्यो
परिचमा ॥

[illegible][illegible]

- अभिषेकं तद् कर्त्तव्यं बोधनाय । नर्तयिष्ये सवकान् मोक्षय-
 म्भक्तान् सुपुत्रानिभिरिति ॥ कदाचन्याद् एवमीदं कथय-
 कथ्योत्सङ्गिण्ये वाचा वाचो तमुत्तरम् । शिष्टो न केच-
 ननेकसमवाप्यविधिरित्येवं संशुभ्रसमापन्नसि न्व ह्यतस्मात्तद्विदुषो
 ५ दिव्यसौम्यापरितो । ततो हरिस्तुभिरुत्तरमुत्तरं ज्ञानन्दमयम-
 त्तविभक्तमनसं आभिषिष्टिपञ्चदशपञ्चमेवं हरिणं पद्मिनी
 कनेष दिव्यो न के गुण्या नि सतीतमयस्यपेक्षुत्तरविदुषो
 साधकविभक्तोत्तरमनसोवदुषो कथयन्ति ॥ १॥ ततो कृतक-
 षोभ्युत्तरमनसो सिद्धिश्चुम्बितपुत्रपुत्रमनसिभिरुत्तर-
 १ केन्द्रमुत्तरं नभिरुत्तर उच्यते वृत्तमोदे । निद्रिभो न तत्र
 कथयन्ति ॥ अभिषेकं न केच । यत्तु किं ते सवकान्पुत्र-
 मन्तोहस्तमनि ईदं विभक्तमनसं केच इतो ततो समन्वय-
 विवक्तमनसिभिरुत्तरमनसिभिरुत्तरमनसिभिरुत्तरमनसोद-
 रमनसं इदं ईदं इदमेवमनसिभिरुत्तरं वचनेनैव वदितुं न
 १५ न विदुषोकेन पद्मिनी महापुत्र संस्तुतिं न विभक्त-
 मन्तं पुत्रमिति । ननु पुत्रमन्तं विभक्तमन्तं । ननु ॥

आपत्तिर्योक्तप्राप्तमपि हि नान्यथा न बोधयम् ।

अन्तप्राप्तमनसं मोक्षय किमपि किमि सुदं ॥ १२ ॥

किं कथय नातो न सिद्धिं तमुत्तरं सुतो न तन्मो ।

- ५ श्री कोद अन्त मन्तमनसाद् न इदं न कथय ॥ १३ ॥

तेहि वदितुं न कथं होह रई हरिणमनसं न ।

कृतकमनसाद् रई कोद हि विदुषमन्तम् ॥ १४ ॥

मार्गसि सज्जानं तन्निधिं वि पू दृक्कल्पमेवधडिधर ।

आ न करो ननु मुहं कच्छी को तीष् सडिक्खो ॥ ६५ ॥

केज समेत दुर्गची कर्हि शजो तह दुया बि गम्हार्य ।

ओ नमिहं तं किमेह एव सो हो न विभिन्यो ॥६८॥

[illegible]

अथ तावमात्रपरिचयः । अथोपमायापन्नकल्पवर्णनम् ।

महारेण्डवमसाधे संसारे को धिई दुषह ॥१॥

ननु सासर्गमि स्थले कस्माज्जायं न परमायुषिण्यपि ।

नामनाहमे सुगुनिस्त्राय अथा तदि दृष्टो ॥ ९८ ॥

अथ च, अहमाह संसारी केव ॥ विभेदकार्यं । तद्विधि १५
उक्त विभिन्नमेव संसारं लि । अथ ।

अपि इदं चिन्तयन्त्या नाम उच्यते ॥ १ ॥
 पुं नाम चर्चा । तद्विवासी चर्चा तन्नेष चिन्तयन्ति । मित्रो च
 मे वीर्यदिवसमूत्रो नाम अनुप्रासविशेषो विद्वत् नाम । सा
 च वीर्ये अप्युपवीर्यदेहा ॥ विविधविशेषानुप्रासं चानुप्रासं
 मम मममममम पञ्चममममम । तन्नेष चर्चा तद्विवासी चर्चा

अविद्यया यजो विष्णुमिह । अथ जगता महासंज्ञविशालेन विद-
 रम्यतो अज्ञाततविमिर्धे । अतारि यजुषो विष्य व वयतामे-
 वाहते म्दाम्दन्तात् निष्ठिरुत् । विष्णु व मे अविष्य ति-
 कविष्य विन्यसुमिर्धे । एता म्दं सिन्धमेव ते अविर्धं । विष्णु

॥ य एव जगत्कृतो जगदाधवायस्य चरित्य जगत्पद्मपद्मस्य ।
 कश्चिद्विद्यो यज्जगत्तेहिं जगत्पद्मस्य । बुद्धिस्तु जगत्पद्म-
 विद्या । जगत्पद्मस्य जगत्पद्मस्य । एवमेव बुद्धी कश्चि कश्चि
 जगत्पद्मस्य चरित्य जगत्पद्मस्य । ते य जगत्कृतो जगदाधवायस्य
 जगत्पद्मस्य जगत्पद्मस्य जगत्पद्मस्य जगत्पद्मस्य । जगत्पद्मस्य जगत्पद्मस्य

1. **Introduction**

अनुमानात्पुनश्च न कदाचित् देयमात्रस्त ते मरुज्जा
 पञ्चारि माता । परिमलकपीड कथं महं किम् । बह्वं तु
 ते मरुतवली गच्छिमस्मि । तस्ये वदं अनुमानात्तेसात्
 त्यपीड विधाधो भवन्त्याईत्यभिनिर्धं लक्ष्याधो । तस्यै च

[illegible]

५ कथाया नि-शेया ऐक्यकथा सुबन्ति ॥ यवन्तो कानुभो ।
 कथो ये सुबन्ति मातुलकचर्च कन्धिया तगादुभो, यवन्ति

इयो ^{११} । तस्य मनुष्यस्य नाम गण्डकुम्भिक ^{१२} । सीते उपनीय
 शुक्लो वयस्यो हि । सो य अक्षयिणमनुष्यमिमं उच्यते
 मयापरिमितकालेहो कोहमिदमुपनिषत्पत्नी तद्यद्विदुष्या
 यीधो इदं च सर्वं वाचममकर्मतमनुवह । अमन्तमि य

५ इत्यारम्भमस्तुमुपनिषादिभ्यो हे मुमुक्षुस्यविपत्तय कैटिप-
 तस्य विनिष्ठाभिप्रायं जगत्समस्तं पत्नी ^{१३} ज्ञासि हि ।
 उपम्यास्यस्यो य हे लब्धयेनकर्मविपत्तयभ्यो विपत्तय
 मोक्षस्य साह । तस्ये नृ पृथं सोम्यं वृद्धयविपत्तयं तदेह-
 मोक्षमस्येन य तस्य परिमोक्षमविमर्शं कैटिप मस्तिहव

६ अतोऽप्यर्थं विपत्तयुक्ता मज्जिना य तं कुरु मोक्षमि-
 दिच्छन्ममोक्तं विधिं इदंवाचसाह हि । तस्ये तस्य ते
 पुनश्च जितं य संशयितं सस्यं वाचसावेति, वाचसा य
 तं वेदितं । पित्रो य सो नृ विपुलातकमिदंविपत्तयुक्तो
 कीदृशितकर्मवत्पत्तयुक्तो अक्षयिणमसीत अमन्तचडीस्वीहा-

१५ वासो वनविद्याविद्यानर्त्तकपत्नी मन्मथं परीक्षयन्तो ^{१४}
 नादृश्यो येन शुक्लो हि । ज्ञानो य मे हे ज्ञानिं शुक्ल
 मन्मथो ज्ञानो । विमर्शं य मय । अहो वाचसे संशयस्यो ।
 वृद्धयवृद्धयमि कुरु जीवार्थं कैवलिमिदं । अमन्तमि
 य वस्य मम कर्मवत् साह तेन हे पुनश्च । विदुषा वेति

१ इयं वस्यो शुक्लो हि । तस्यो सो नं शुक्ल मन्मथरी-

१११ अक्षयिणः रत्नम् । ११४ गण्डकुम्भी । यद्विदुष्या वारतेवी ।

११५ जनी । ११६ उपम्यास्यः पूर्वमन्मथवत्कर्मविपत्तयवत् ।

११७ परिमोक्षम् ।

एकज्जो एहज्जकमरिपय्योवय्यो वज्जीवमवचाकिवाभ्यो ^{१५}
 किंवि एहापिहं अय्यभिरुक्खीयं^{१६} अय्यवय्यं अविज्जमात्ति-
 वमावचो^{१७} । एवो मय् पुच्छिओ वेवणी । ययवं किमेवं
 ति । हेम ययिवं । दुरन्तपुण्यमकम्मसाधो पयओ ति । मय्
 ययिवं । ययवं किमेव ये वय्यविवाणह् ^{१८} । अय्यवय्यं ययिवं । ५
 य विसेसओ किं तु सामज्जओ ति । ईहओ वेव एस एंहा
 एह्हाओ ति, अम्मज्जातमसम्मज्जा आण्हा अय्ययोगओ वि
 कंथि क्खं अय्यवय्यं ति । एवो मय् ययिवं । ययवं अय्
 कम्म कम्मसत्त एस विवाणो । अय्यवय्यं ययिवं । अय्यमवचा-
 यय्यविपत्त ^{१९} । मय् ययिवं । ययवं को वि यय्येव ^{२०} माओ ।
 यओ ति । अय्यवय्यं ययिवं । कुण ।

एव वेवाज्जातज्जो पयते अय्यमवहूयवे विवाणामु
 विविज्जवेणामु अय्यवय्यवीसु^{२१} एवज्जकमवय्यपयिपण्ण वज्जक-
 पयत्तमिज्जं कम्मज्जकमवय्यवय्येव विह्वा समासज्जाविधी एव
 ओह्हावय्यति ति । एवय्य य अय्यवय्येवेवं आह्वावय्यवय्यविधं १५
 अह् वीवय्यवी अय्यवय्यं अय्यवीसु समासज्जं वरिण्ववह् ^{२२}
 ति अय्यविवा अय्यवेह्वा । एहाओ ति अय्य एहवय्यं अय्य-
 विज्जकं संज्जमिक्खय्यमाओ वेवाविओ आत्तं अय्यविओ । एव

१५८ एह्हावय्यवय्यविह्वाणः १५९ अय्यवय्यवीसु : ११
 अय्यविह्वाणः । १६० अय्यविज्जकमवय्यविह्वाणः । १६१ अय्यविह्वाणः
 अय्यविह्वाणः । १६२ अय्यविह्वाणः । १६३ अय्यविह्वाणः । १६४ अय्यविह्वाणः । १६५
 १६५ एव वेवाज्जातज्जो पयते अय्यमवहूयवे विवाणामु

अपरिहृत्य केव गिहवासीष कुप्तिमि ननु
 गच्छात् उच्यते हि हि । एवो विविक्तानो ज्ञानो अक्षय्यम
 हनुतो सत्यमवशिष्टो कधि कच्छ ननुगच्छ वरिषाकिम्न
 वपते वररहाते विनायुय कारीकवत्तिरो १० पञ्चतमुषाकिम्न
 टीये केव गिहवासीष कुप्तिमि इतिवत्तप उच्यतेहि हि । ५
 समुपजा व वीरमपी मक्तिपत् हि । एवो एवेव नरो
 रावमये मत्तुटी विवतिन्म मत्तुहिन्म वावाइवा समानी
 इमत्त केव अपरिहृत्य अक्षय्यमविद्यमिहान्मत्त मतिपत्
 कुप्तिमि इतिवत्तप उच्यतेहि हि । अथा समानी क्येव
 वीरमयोवम । हिवा व अपरिहृत्य अपरिहृत्यमिहान्मत्त १०
 मत्तुवतिपत्तिवत्तप । इतिवत्त वररमिहान्मत्त वावमत्त
 होम्न पत्तुवमत्त केव मत्तुवतिपत्तिवत्त कच्छ अक्षय्य सत्यम-
 नीष केव कुत्तपत्त उच्यतेहि हि । उच्यते व तो वावमये
 केव मत्तुवतिपत्तिवत्त १० केवमत्त अपरिहृत्यमत्त विद्य
 वमत्त रित्तुत्त हि विविक्तानो सितोवतिपत्तिवत्त १०
 अक्षय्य इति वरिषाकिम्निहि ॥ एवमत्तसाममेव विद्यते ।
 मतिमो व एता सित्तिवत्त व केवमत्तवत्तवो हि ॥

एवो मत्त मतिम । मत्त कधि नुतो तो अक्षय्यम
 मत्त उच्यतेहि हि कथा वा वीरमपी सुतिवत्त व
 मक्तिपत् । मत्तवा मतिम । तुम् ।

१०

११५. मत्तुवत्तवत्त । 'मत्त' इति कारत्त विद्यते । १४
 वीरमपी वीरमिहोत्त । १४१ मत्तुवत्त वाव विद्यमत्त मत्त
 तीरे वीरमत्त ।

मुद्रुता नामगोचारे नृद्वै केषाम् मित्रमुद्रुते हि । नृपतिपत्न्य
 व इत्यस्य सम्प्रसादात् नृपपत्न्यस्यैव यथा वीर्यस्योक्त्या ॥
 अत्रि पौ सप्तगोत्रप्रत्येयस्योहि धोतुत्वं केषाम् कविपत्न्यो
 इत्येति त्रीणि हि न न विचरेते कविप, तथा कविपत्न्येति-
 ५ रिन्द्रमकम्बुको नाम्नापत्न्यस्यैव नाम्नापत्न्यस्यैव नाम्नापत्न्यस्यैव नाम्नापत्न्यस्यैव
 मोहनीयकम्बुमहिषादिभ्यो नमस्कृत्युच्येभ्यो कम्बुमाद्यौ इव ।
 अत्रिर्न च ।

अत्रि हि मुद्रुमेभ्यो कम्बुमहिषादिभ्यो इव ॥ ११५ ॥

वीर्यस्य सम्प्रसादो नाम्नापत्न्यस्यैव ॥ ११६ ॥

- १ तं च पते सम्प्रसादे अत्रि पौ वीर्ये के तं मिन्द्र,
 अत्रि पौ वीर्ये के तं मिन्द्र । तत्र न के तं मिन्द्र,
 ते नृपपत्न्यस्यैव मिन्द्र । एते तस्मिन्मित्रे समाने अत्रि-
 द्दीप्तस्यैव सम्प्रसादात् नाम्नापत्न्यस्यैव मिन्द्रमुद्रुतापत्न्य
 इववीर्यं सम्प्रसादात् नाम्नापत्न्यस्यैव मिन्द्रमुद्रुतापत्न्यस्यैव
 १५ कम्बुमापत्न्यस्यैव नाम्नापत्न्यस्यैव नाम्नापत्न्यस्यैव नाम्नापत्न्यस्यैव
 मोहनीयकम्बुमहिषादिभ्यो नमस्कृत्युच्येभ्यो कम्बुमाद्यौ इव
 नाम्नापत्न्यस्यैव नाम्नापत्न्यस्यैव नाम्नापत्न्यस्यैव नाम्नापत्न्यस्यैव
 च इमे नाम्नापत्न्यस्यैव नाम्नापत्न्यस्यैव नाम्नापत्न्यस्यैव नाम्नापत्न्यस्यैव
 तं कदा । नाम्नापत्न्यस्यैव नाम्नापत्न्यस्यैव नाम्नापत्न्यस्यैव नाम्नापत्न्यस्यैव
 तं तस्मिन्मित्रे समाने के वीर्ये नृपपत्न्यस्यैव नाम्नापत्न्यस्यैव
 १ मिन्द्रमुद्रुतापत्न्यस्यैव नाम्नापत्न्यस्यैव नाम्नापत्न्यस्यैव नाम्नापत्न्यस्यैव
 नाम्नापत्न्यस्यैव नाम्नापत्न्यस्यैव नाम्नापत्न्यस्यैव नाम्नापत्न्यस्यैव
 नाम्नापत्न्यस्यैव नाम्नापत्न्यस्यैव नाम्नापत्न्यस्यैव नाम्नापत्न्यस्यैव

११५ वीर्यस्यैव नाम्नापत्न्यस्यैव । 'वीर्य' इति शेषो वाच्यते । ११६

कम्बुमहिषादिभ्यो नमस्कृत्युच्येभ्यो कम्बुमाद्यौ इव । ११५ नाम्नापत्न्यस्यैव ।

आद्यपुनश्चानुप र्देवनाथं दानं ति, इहकन्यामासिद्विर्षिभ्यागति-
 न्नाथं वा । ते च पुनं कुसुमवतिन्नामहृष्टे पतिवत्तुगन्धर्व-
 न्नाथं मावधो जगदीशविपरीनामे वो कस्तु समापत् इमे
 अह्वारे । ते अथा । इदृशिममन्वाह्यं वा जगदीशविप-
 नाह्वर्यं वा तिमिरविधिवमावह्यं वा केशकुर्वि वा सङ्ग- ५
 म्भार्यं वा तदा सविताहारं वा सविपयविपदाहारं वा
 मन्वद्विभोसहिमन्वर्त्त^{१०} वा सुपद्विभोसहिमन्वर्त्तं वा
 सुपन्नेसहिमन्वर्त्तं वा तदा इहमन्वर्त्तं वा मन्वर्त्तं वा तदा-
 द्विभोसहिमन्वर्त्तं वा जगदीशमन्वर्त्तं वा जगदीशमन्वर्त्तं वा
 केसवापिभोसहिमन्वर्त्तं वा सविपयमन्वर्त्तं वा मन्वद्विभोसहिमन्वर्त्तं १
 वा मन्वद्विभोसहिमन्वर्त्तं वा मन्वद्विभोसहिमन्वर्त्तं वा मन्वद्विभोसहिमन्वर्त्तं
 सविपयमन्वर्त्तं वा तदा केसं वा मन्वद्विभोसहिमन्वर्त्तं
 मन्वद्विभोसहिमन्वर्त्तं वा सविपयमन्वर्त्तं वा मन्वद्विभोसहिमन्वर्त्तं
 सविपयमन्वर्त्तं वा सविपयमन्वर्त्तं वा सविपयमन्वर्त्तं १५
 मन्वर्त्तं वा तदा मन्वद्विभोसहिमन्वर्त्तं वा केसवापिभोसहिमन्वर्त्तं
 सविपयमन्वर्त्तं वा मन्वद्विभोसहिमन्वर्त्तं वा मन्वद्विभोसहिमन्वर्त्तं
 वा तदा मन्वद्विभोसहिमन्वर्त्तं वा मन्वद्विभोसहिमन्वर्त्तं
 मन्वद्विभोसहिमन्वर्त्तं वा मन्वद्विभोसहिमन्वर्त्तं वा मन्वद्विभोसहिमन्वर्त्तं २

[illegible]

अविस्तात्वे भुव ते कर्त्तुं सि । ता नानुसृष्ट क्षेत्रं च ननु
 कर्त्तव्यं सि । अथवा नानुसृष्ट क्षेत्रं कर्त्तव्यं । ता वैदि मं ताव
 सिद्धिर्भूमिधारायुषं अनुसृष्टायुषं नुसृष्टाने । गुह्या प्रविष्टं भिक्षु-
 मेवं तद्वारिष्ठार्थं भक्तसत्त्वं सि, विद्विदुष्यर्थं विद्याभि
 से अनुसृष्टायि अनुसृष्टासिधो व ननुविष्ट । ततो ननुविष्ट ५
 कर्ममयीय धर्मिष्ठार्थं गुहं पविष्टे कर्म व कर्ममयीयधर्मो
 व धर्मिष्ठायुषं दिष्टे नुसृष्टे वि विद्याभि सि ननुविष्टा व
 मेव इवगुह्ये । कर्ममयीयधर्मधर्मिष्ठायुषं व गुह्यं । ततो व
 कर्मिष्ठे केव ननुविष्टायुषं विद्या नुसृष्टे कर्म वविष्टे सि ।
 एवं कर्ममयीय गुह्यं ननुविष्टायुषं ननुविष्टायुषं ननुविष्टायुषं
 ननुविष्टायुषं से कर्मो । कर्ममयीय व ततो ननुविष्ट
 मयं विद्विष्टायुषं सि ॥

ततो ननुविष्टायुषं कर्ममयीयधर्मधर्मिष्ठायुषं ननुविष्टायुषं
 कर्ममयीयधर्मधर्मिष्ठायुषं ननुविष्टायुषं ननुविष्टायुषं
 सि ननुविष्टायुषं ननुविष्टायुषं ननुविष्टायुषं ननुविष्टायुषं १५
 विद्विष्टायुषं, ननुविष्टायुषं, ननुविष्टायुषं व कर्म-
 मयीयधर्मधर्मिष्ठायुषं ननुविष्टायुषं ननुविष्टायुषं ननुविष्टायुषं
 कर्ममयीयधर्मधर्मिष्ठायुषं ननुविष्टायुषं ननुविष्टायुषं ननुविष्टायुषं
 ननुविष्टायुषं ननुविष्टायुषं ननुविष्टायुषं ननुविष्टायुषं
 सि एवं ननुविष्टायुषं सि । ननुविष्टायुषं ननुविष्टायुषं १५

१६४ तावत्तया । १६५. कर्ममयीयधर्मधर्मिष्ठायुषं । १६६
 कर्ममयीयधर्मधर्मिष्ठायुषं । ननुविष्टायुषं ननुविष्टायुषं
 ननुविष्टायुषं ननुविष्टायुषं ननुविष्टायुषं ननुविष्टायुषं ।

इवा वि च क्षमगुणे सहजासत्तत्त्वमन्वे च ।

दिने तन्महत्त्वमो दिहो चहेह सभाह ॥ १८ ॥

मुद्रावतनपञ्चमो दिव्य देवमुर्ध्व जद्विजिह्वतो ।

म्यहावतनोदिहो ॥ संगुणो सापञ्चसि एव ॥ १९ ॥

१५ विपनदिकवाह एव च तद्विह कदाह मन्त्रावतनो ॥

अवतनव वि कवा मुक्ति दिहाह एव ॥ १ ॥

विपन वि तन्महिहा तन्मन्त्रावतनमुद्रावतनो ॥

मुद्रावतनमुद्रावतन पञ्चसि कवाहकपोह ॥ १ ॥ १ ॥

मह तं दिव्यदीपनं इहं कवेर्येवं संमन्तो ।

१ दिव्य इहं च दि के इहं चहं कवा दिव्य सि ॥ १ ॥ २ ॥

कावच च कवावेवं दिव्यं लोहिष्य विमुद्रां ।

मुद्रावतन मुक्तिं को कोह कवा देवमन्त्रां ॥ १ ॥ २ ॥

तन्मन्त्रावतनदिह्यं एवं इवाहं महामन्त्रं ।

मन्त्रावतनं च एव कवा मुद्रावतनं तु ॥ १ ॥ ३ ॥

१५ मह विपनमुद्रावतनो विपिनमुद्रावतनमुद्रावतनो ॥

वीरुद्रावतनमुद्रावतनमुद्रावतनमुद्रावतनो ॥ १ ॥ ४ ॥

विपिनमुद्रावतनमुद्रावतनमुद्रावतनमुद्रावतनो ॥

मुद्रावतनमुद्रावतनमुद्रावतनमुद्रावतनमुद्रावतनो ॥ १ ॥ ५ ॥

मुद्रावतनमुद्रावतनमुद्रावतनमुद्रावतनमुद्रावतनो ॥

१ महामन्त्रमुद्रावतनमुद्रावतनमुद्रावतनमुद्रावतनो ॥ १ ॥ ६ ॥

१५ कवावतनमुद्रावतनमुद्रावतनमुद्रावतनमुद्रावतनो ॥

(११) देवमन्त्र मन्त्रावतनमुद्रावतनमुद्रावतनमुद्रावतनो ॥ १११ ॥

मुद्रावतनमुद्रावतनमुद्रावतनमुद्रावतनमुद्रावतनो ॥ दे. म. म. (१४) देवमन्त्र एवं

मुद्रावतनमुद्रावतनमुद्रावतनमुद्रावतनमुद्रावतनो ॥ दे. म. म. (१५) देवमन्त्र एवं

मुद्रावतनमुद्रावतनमुद्रावतनमुद्रावतनमुद्रावतनो ॥ ११२ ॥

मुद्रावतनमुद्रावतनमुद्रावतनमुद्रावतनमुद्रावतनो ॥ ११३ ॥

मुद्रावतनमुद्रावतनमुद्रावतनमुद्रावतनमुद्रावतनो ॥

॥ धीमो भवो ॥

[illegible][illegible]

बहुभेदाभिरुचिभिरुच्युक्तो विदुषमभ्यावप्युचको अहनुषम
 यस्याभो मुपदिशन्निगच्छिबो नाचकिशरीरकङ्को मुपदि
 शोभ्येदाभो किं बहुना सभ्यमुपदिशितो सीहन्मिगो
 वचनेनमुचं वचिमाभो नि । वसिष्ठश्च न ते मुपदिशाय
 अहाविदिषा मिहो वृषस्त । तेन भविष्यं । अयेवमात्मन्य- ५
 निवहृषकमवृष्यो अहायवमहस्य विद्यमानार्थं पुत्रा ते भवि
 स्मह । ता सा ते वरिमुपयज्य अहापुर्दिशुह । वरे व उचि-
 वच्यं अहापुर्दिशान्मनुष्यावेन जातो स रोहता ॥ अहा
 देमि सभ्यमनात्ममवहाय, सीतायाहकिश्वर्यं च ह्यमरिपय-
 वरे अहमभ्यश्च न उच्युमभ्यश्च सभ्यमवच्यार्थं च करोमि पूर्वं १०
 नि । विदेह्या च इमो नीप मन्त्रात्म्य अन्महिममवहसिर्तेन
 मन्त्रादिभ्यो निजं । तस्य संशयमम आभो मदात्मोमी अयवच्यार्थं ।
 अदि व

सत्यं विचयं पञ्चार्थं हाह भवन्ता मोक्षदाताम् ।

बालमर्दिमन्त्र व उच्यो अहम्य अन्म वचासेह ॥ ११८ ॥ १५

तथा अहामुदेय अन्मनिद्या मोक्षदातासावमेव मुह्य
 अन्माह अहमन्त्र वच माया अहमन्त्राहिरिषा ॥ ततो
 वच्यं विदिष्यतुमुपयज्य गुरुनाचमविद्यार्थं सचमन्त्रमन्त्रो
 हेदि देवी गिरिहन्त्र हायं वच्यं नि । विदेह्यो रको मुह
 वरिपामिदाह्यद् वामिषाण पुन्यमन्त्रो । वरिमुहो ताया दिवं च १०
 नीप मन्त्राविष्यं । वरागिर्षं च अन्मममोक्षदाहं अविष्यं
 वरता च वचं अहामन्त्र मोहादिषा वचसिमन्त्रा वमवादिषा

१ १ वचं देवतापञ्चमिह १ १ ४ वृहदा मर्दिमन्त्र वरो
 १५ । १ ५ अर्चनमर्दिमन्त्र ।

पश्चात् त्वं कुमारे वैष क्लिप्तकल्पा निषकरोह । तत्रा ऐदि वम-
 जिह्वममरुवा वल्लकलविर्भ । तत्रो कुमारे वैष क्लुप्तकल्पा
 विमुहरीद्वर्भमाया ममुचकिरु वल्लमकभिष्टे, क्लिप्तकल्पा व
 मीन संवायिर्भ मदीमन्वा ।

५६ वैश्विनी कथायां वैश्विनी कथायां वैश्विनी कथायां : ५६

मन्मथसहितिकाया विद्वत्प्रतिष्ठायाः ॥ १२ ॥

आन्ध्रियं विलम्बम् न वञ्चयति यद्वा व्यतिथिम् ।

बादिकम्पद भादरा बादिकम्पद नैय विषयवर्ग (१२१)

चित्रशिल्पिः ॥ शोभते चैव नृपमाश्रितः कदाचन ।

ईशानेश्वर मणारी चारुते न व मणमण्यदंते ॥ १११ ॥ १

गिराह न इमिषमले मद्रा न न गैदुलिचिचद् उ ।

भारत के वीरों का चरित्र वि. व. कोह. पृ. १५३।

म न कम्पुण्य कीर्तिर वदन्तिर ईव सुप्रसन्नमिव ।

इरिचि वा सुधारा कल्याणवासी वर्ष १९४४

अनाद्युपनिषत्तया अपस्तम्ब उपनिषद्गीतासाम् । १५

महानन्दोदधेः नववर्षप्रियाचतुष्टयम् ॥ ३१५ ॥

इत्यन्तरेति नीतिः साधीयुः विद्यमानः लब्धान्तरः ।

सामान्य जनसंख्या वीर दिवस व सदा वीर २२६ पृ

अथा । श्रीकृष्णमुद्रयामागतमदीक्ष्यत् इत्थं वसिष्ठस्य
कुमुदायकी कर्तुं च तदीयं वाञ्छन् विमिश्रितमो नदीधौ । तदा ३०-
पिप्रित्तम्य वसिष्ठमवधितं तावद्वर्त्तन् कथेह्यन् वदुष्यन्मूली
दगादि उपवन्द्यदि इत्थं नि । जगत्प्रवाकतां च नैवदुष्यन्

- पद्मास्यभा आदे। ता र्थवतापीवत आसन्नसीम्भूत इव
 पत्न्यं पया कीरत ॥ सप्तमस्तथाव तत्कल्पानवपीवद्वर्ष आगर्ष
 दिवत ते सप्तमेव काक्यविषं कल्पानुगुणामकल्पनादे तन्मोर्ष
 मि । कुमुदाकवीर्य मविषं । इत्य व सप्तमोमि सप्तमस्त-
 ५ सप्त इव नृपक्य कीरत; एव तुयं केव नव काकोविर्ष कोदि
 ति । कृष्णार्थमि व पक्षो त्मुदेम कुमारा । तन्मो सतिव्रथा
 नर्ष, मविषो निर्वकरीर्य । सप्तार्ष एविरिद्विषस्य कुमुदाक्य
 इह उच्यन्तिव महापुत्राद्ये । नद्या नो सप्तरीमोर्ष इति ११
 विद्वन्मिष आमि व अर्षं नतिषं काकं तद्विद्विआ व
 १ इव सर्वर्ष ति मविषक्यमुच्यते । उच्यीव व निर्वकरीर्य
 माहरीकुमुमभाक्यस्यार्थं ककभोवयककिकिर्य १२ तन्मोर्षं तद्विषं
 व तेव । ककभार्थमि व आगता कुमुदाकवीर्य वीर्य आहक्य-
 विमिर्षं वैमिआ समतावयो वाम ककभोवयककिकिर्षो १३ विद्व
 व तेव सप्तमार्षं ककभोवयककिकिर्यविद्विर्षं कुमाराकक्यन्वी
 १५ कुमुदाकवी । विद्विष व केव । सप्तमार्षो वयवार्थं तद्विषं उच्य
 विद्वि ककुभोवयककिकिर्य तन्मो वयवयककिकिर्य कुमाराककिकि-
 र्यमिष मविषं नृपक्यकेव । नन्मो कुमुदाकिकि वैरी कुमका
 कान्तेर्य ककुभो वीर्य, मा सतीर्येश ते नकिल्लद; ए
 ककु भगवन्तर्ष ति । तन्मो ता न ककभो वयवार्थं कि
 १ मविषक्य सर्वर्षं कुमाराककिकिर्षो विद्वय उच्यवयो

११३ अठिवाककिकि । ११४ ईर्य । ११५ ककभोवयककिकि
 विरक्य । उच्यति तद्विषं तत्तद्विषं । ११६ ककभोवय-
 ककिकि । सप्तमस्तथाव ।

समन्विष्यति ते कर्तृबीजानि । बीजममकहात्म्यमविषयिभोर्ध
 च ताकीकरोत बीजमात्मना मयस्त्वेषा । कुमुदाकी पुन
 मयन्दिरमुज्ज्वल्य विदुषमुज्ज्वलीयार्थं तं वैव दिव्यपुष्प-
 धूर्तं पुत्रा पुत्रो मनुवर्त्तनी विदुः । नमो मयस्त्वेषा चिन्तिष्ये ।
 किं पुन हमीए हसत्य अद्यहाविचार्यावस्य कारत्वं विं । पुष्पिवा ५
 च तीव्र । सामिति, वसे इत्येति तद्वज्रवर्त्तित्तुष्टोक्त्याये
 धमन्मममरं विं तुमण भाव्य बीजमुन्दरं गच्छन्तीए गच्छाए वा
 लव भयम्परीषं विदु नि । नमो मयस्त्वेषापहापवो वैव धाम-
 चवेर्ध मयस्त्वेषा मयस्त्वेषा रि मयिषं कुमुदाकीए । अहि
 विदुः मए बीजमुन्दरमयस्त्वेषा रक्षितिरिदो विव कुमुदाकी १
 तोहिनीविमोदना विव मयस्त्वेषा परिचयमाहो विव धामतयो
 सर्वप्रियेभ्यो विव पुत्रो लविकतपविज्जपरित्तपणा बहुमय
 मयस्त्वेषा विदुषिमात्रो सुनिगुप्तिप्राप्तवाच्यो मनुस्त्वेषा
 वाच्यो मयस्त्वेषा विदुः मयस्त्वेषा विदुः मयस्त्वेषा विदुः मयस्त्वेषा
 मयस्त्वेषा विदुः मयस्त्वेषा विदुः मयस्त्वेषा विदुः मयस्त्वेषा १५
 मात्रो मयस्त्वेषा विदुः मयस्त्वेषा विदुः मयस्त्वेषा विदुः मयस्त्वेषा
 परिचयमाहो विव पुत्रो लविकतपविज्जपरित्तपणा बहुमय
 मयस्त्वेषा विदुषिमात्रो सुनिगुप्तिप्राप्तवाच्यो मनुस्त्वेषा
 वाच्यो मयस्त्वेषा विदुः मयस्त्वेषा विदुः मयस्त्वेषा विदुः मयस्त्वेषा
 मयस्त्वेषा विदुः मयस्त्वेषा विदुः मयस्त्वेषा विदुः मयस्त्वेषा
 मयस्त्वेषा विदुः मयस्त्वेषा विदुः मयस्त्वेषा विदुः मयस्त्वेषा

१११ मयस्त्वेषा विदुषिमात्रो सुनिगुप्तिप्राप्तवाच्यो मनुस्त्वेषा
 वाच्यो मयस्त्वेषा विदुः मयस्त्वेषा विदुः मयस्त्वेषा विदुः मयस्त्वेषा
 मयस्त्वेषा विदुः मयस्त्वेषा विदुः मयस्त्वेषा विदुः मयस्त्वेषा
 मयस्त्वेषा विदुः मयस्त्वेषा विदुः मयस्त्वेषा विदुः मयस्त्वेषा
 मयस्त्वेषा विदुः मयस्त्वेषा विदुः मयस्त्वेषा विदुः मयस्त्वेषा
 मयस्त्वेषा विदुः मयस्त्वेषा विदुः मयस्त्वेषा विदुः मयस्त्वेषा

विष्णुना सन्तुष्टमपि वेदाः यथा कुतुभाज्जीवामीर्न बह्विध्य
मन्त्रवेदाः । त्रिषु च तीरे कामवर्जीयमज्ञापना गुरुरित्तमम-
रवीमर्दं यद् बह्वी कुतुभाजि ति । ततो जगत्कर्मसुवि-
कृतुमाचारः^{११} निश्चया मन्त्रवेदात् । सामिधि त्रिमेव-

- ५ विद्या विष कन्वीयति किञ्च संज्ञा है गुरुरेवार्थ एता
किञ्च कर्मविद्यायां सहीयो किञ्च कथा अतिरूपपरिचयी,
किञ्च पद्विभो कर्मरक्षयो किञ्च परिप्लो है गुरुत्वो, किञ्च
विद्योयो है परीक्षता विद्याकुलो बह्विधयो, किञ्च संज्ञावद् है
समीक्षितं ति । ज्ञानवेद सन्निधौ यद् नन्दनीर्न य इति ।
७ ततो कुतुभाज्जीव कर्तव्यो कर्तव्यो कर्म संज्ञीत्य अभिर्ष ।
नन्वि विष्णुर्हीत् वि वाय नन्दनीर्न । त्व सुव । कुतुभाज-
नन्दनीस्तमेव मे जगत्कर्म^{१२} विष संतुष्टा । त्वमिधो व
परीवीदेह मं कर्मिण्यकर्मो । अहिमिध व विष्णुर् ब्रह्म
मर्त्त । य इव किञ्च यद् अमेकमर्थं कन्वीयति ति । जग-
३५ ज्ञेहात् मर्त्त । यद् पूर्व, त्व केव त्वव कन्तुवीक्यादि,
वीवीयति है कर्मिण्येववीयद् यद् । कुतुभाजिद् अभिर्ष ।
ति मे वृषाकलायाद् कन्तुवीययति, यद् व परीवीयय ।
यदि नन्दनीर्न कर्मकर्मिहात् । तत्त कन्वीयति मे
कन्तुत्वं, ^{१३} केव यद् तत्तात् ज्ञेह पृथो परिवाचययो ति ।
८ ततो जगत्कर्मणात् मर्त्त । त्व सामिनी जगत्वेह । मन्त्रयो
व जगत्कर्मजगत्किञ्चार्थ कर्मकर्मिहात् । तन्वीकर्म व है
मन्त्रवेदात् सुन्दरमन्तुत्वं । निश्चया य इव कुतुभाज्जी ।

११ कर्मरक्षणकर्मिण्येवमप्य । बुधिव जगत् । १११-

जगत्कर्म कर्ताः । १२ कर्तारं जगत् ।

अथ न देव न तं वदितुं शुभुमाचकीष्ट अथो उचिभो सि ॥
एवमन्तरं किं कथयामि विद्वत्पुत्राय त्रिभिः समपजीव नवत्पन्तरं
परिद्वज अक्षिपन्ते वरकपुत्रं पावनं च नृसत्तिवचनं च अथिर्ष
शुभुमाचकीष्ट । इत्य अक्षिपन्ते वरकपुत्रं त्रिभिः समपजीव नवत्पन्तरं
मपचकृत्वा अथिर्ष । सामिति किं वा एव अक्षिपन्ते ॥
नि । किं अक्षिपन्ते मयस्मत्तद्विद्वत्पुत्रो एवमन्तरं वदं
सत्य । ततो देवेन अथिर्ष । सो मुमुक्षु पश्यत् मयापयो
मम पात्रार्थं नि । ततो मुमुक्षु अथिर्ष । इह, मुमुक्षु
नि ॥ एवं च आप बीसत्तमन्तिर्षं विद्वन्नि एव जागता
उत्थापयामी एवमन्तरं नाम देवी । विद्वत्त व तीष्ट शुभु ॥
माचकी । सामिति देवी अथिर्ष । गच्छ तुर्व एवमन्तरं
अथो अथिर्ष देवेन अथिर्ष सतिस्मत्तमन्तिर्षं मयापितामं सज्ज-
वन्तं मन्तुमन्तं, एव किञ्च महापुत्रं तस्मिन्मन्तं
मयापितामं नि । ततो एवमन्तमन्तिर्षं अक्षिपन्ते अथिर्ष
महर्षिं मया एवमन्तमन्तिर्षं ॥ इतो व सतिर्षं अथिर्ष ॥ १५
इतो व मया अथिर्षमन्तिर्षं शुभुमाचकीर्षं नृसत्तिवचनं अथिर्ष
येवमन्तमन्तिर्षं वरकपुत्रो बीहनुमरो । कथा से मोचनं म-
न्तमन्तिर्षं अथिर्ष । एवमन्तमन्तिर्षं अथिर्ष । इतो व तेन
मिन्मन्तिर्षमन्तिर्षं एवमन्तमन्तिर्षं वरकपुत्रं विद्वत्त मयाप-
तामन्तिर्षमन्तिर्षं अथिर्ष । अथिर्षमन्तिर्षं अथिर्षमन्तिर्षं
मयो व अथिर्षमन्तिर्षं मयापितामन्तिर्षं, मयापितामन्तिर्षं
व सतिर्षमन्तिर्षं, शुभुमाचकीर्षं मयापितामन्तिर्षं मयापितामन्तिर्षं
व मयापितामन्तिर्षं मयापितामन्तिर्षं मयापितामन्तिर्षं व मयापितामन्तिर्षं

वितामकोकरो बह्नुप्राप्तितार्कको विरक्तमिहाकथ्यो^१ तुमस्य
 उच्यतेकथ्यो कतिपयमुक्तिविदुःशक्त्यारो कथ्यतेकथ्यारो
 विरक्तपुण्ड्रविर्कथ्यो^२ महत्पुण्ड्रकमाकथ्यविदुःशक्तिपथिरोहो
 विरक्तपुण्ड्राकथ्यमहाविपदतिमयो किं बहुल्य कथितम् इत्

- ५ विव कथस्य कथ्यत्वं विव कथयन्तस्य सुन्दरं विव सुन्दरस्य
 कोक्यत्वं विव कोकयन्तस्य मन्थेरहो विव मन्थेरहत्वं ज्ञातकथन
 पुण्यो सीहपुण्यो वि । कथ्यो सुमित्यमहाविवातमहाविषमकथ्य
 पितृविरं मकथ्येवात् । कथ्ये तु कथिनीत् कथुययो । कथ्य
 व कथयन्तस्य कथित कथ्यो कथयन्त मन्थिरम् । कथस्य विव
 १ मन्थरको मन्थरकथ्य विव कथं व कथं कथित कथा कथित वि ।
 विरक्तपुण्ड्र कथितमित्रीत् । कथिनीत्, सुन्दरो तु को कथ्यो
 विरक्तपुण्ड्रि । कथा कथ मन्थरपुण्ड्री मन्थरैवैरिक्तकायात् पादना
 कथ मन्थरको सुको कथ तं कथा कथितम्, कथो कथयन्तहो
 विव कथयन्तो कथयन्तुन्दरो कथितम् वि । कुमुदाकथ्यैर
 १५ कथितं किं सुको वि । तीत् कथितं । कथं सुको । कथ-
 कुमुदितम् कथितं । ऐव ज्ञातपुण्ड्रकथयन्त कथितपुण्ड्रकथ
 कथ इत्युमाकथं मन्थरकथयन्त गारको कथयन्तो । कथं व कथ
 कथ इत्यन्तो कथं कथिनीत् वि । कथा तुमत् कथयन्त, कथा
 कथ कुमुदाकथी कथितपुण्ड्रं कुमारतीर्थं कथयन्त वि ।

११४ विरक्तपुण्ड्रकथयन्तः । ११५ विरक्तपुण्ड्रकथयन्तः । विरक्तपु
 ण्ड्रि विरक्तपुण्ड्री कथा ऐ. क. क. (४ १८) ऐवकथ्यो
 विरक्तः । विरक्तपुण्ड्रकथयन्त कथ्ये ।

अद्विजन्मनेहनिष्पन्नहृदयिष्य अद्विजन्मपयसवर्णिषा २४ ।

मरुतपुत्राह्वयगाममिह वि सद् मन्दादिभ्यसिवा ।

साहित्यस्य विदुषः समस्तानामपि वि अविज्ञातिष्ठिय ।

विष्णुर्गणेशश्च न इत्यम्यहं कथं वराणांमित्रा ॥ १९७ ॥

[illegible]

२३६. कर्मभ्यस्त्याज्यते । २३७. तस्यो दृष्टिर्मा दृष्टा विभ्रम

विश्व इतिहास ५ भागों में व्यवस्थित किया गया है।

सर्व वृत्त प्रमाणः : १३४ समुद्रिनी : १३५ वरिष्ठमन्त्रिणसमूहः :

कतो सुकलपदीमकायादिवदिसममन्त्रको व कुसुमगोचरि-
कतो ^{११} मङ्गुरमन्त्रकोचिरो ^{१२} व कोकलसुहृदी कनकीद्वारको
चि । मित्रो व भाव्योक्त्यामन्त्रयमि ॥

- कलपदीमि व मन्त्रकोट्याय मन्त्रिय कुसुमाचली । कामिनि-
५ महाशुभाचारं सुवचमावाभो कुम्भविन्द्यविभो वैव कलको होइ ।
छो वैव वचिर्गन्धमाधनपुङ्गवमोक्तपञ्चराट् कवासिम् ^{१३}
चि । अ देवेदि के वीरपञ्चिपुञ्जमापुञ्जं दलीमि कले
कलपदीमकायं कलपदीमविन्द्यकुम्भकोकलपञ्चराट् कोकल-
पञ्चराट्कलपञ्चराट् व कलको वचिपुञ्जकाचि व कलप-
१ कलपञ्चराट् विचयमकोकलपुञ्जका व चिचि उद्यमं कलपञ्चराट्
चि । कलो कुसुमाचलीय मन्त्रि । अ विन्द्यदि के कलपञ्च-
राट् कले वैव कलपुञ्ज विचयदी । कलो मन्त्रकोट्याय मन्त्रि-
वासुमायं विचयदीय व कलकोय मन्त्रिय कुसुमाचली ।
कामिनि, विचयुगाई सु को कलो । अ कलपञ्चराट् कल कामिनी
१५ समानवाहसचरिचरं उद्यमपुञ्ज व राव्यमिच ^{१४} चि । कलो
कुम्भविन्द्यकाचिपञ्चराट् ईदि विचयिच कलपिचिवा वीर
कोकलपञ्चराट् उद्यमिच । मन्त्रकोट्याय चि व कलपञ्चराट् के
विचिच दम कली कुम्भकोट्याय ^{१५} । अवा

११६ सुकलपदीमकायादिवदिसममन्त्रको व कुसुमगोचरि ।

११ मङ्गुरमन्त्रकोचिरो व कोकलसुहृदी कनकीद्वार । ११

अ वैव वचिर्गन्धमाधनपुङ्गवमोक्तपञ्चराट् कवासिम् । ११८

कोकलपञ्चराट् । कलोको इति कुम्भविन्द्याया । ११ राव्य

काचिपुञ्ज मज कामिनी कलपञ्चराट्कलपुञ्जका उद्यमोक्तपञ्च-
राट्पिचम् । १११ विचयदीयका ।

अद्विषयमेवनिष्पन्नकथितं अरूपव्यापकवर्तिता ११ ।
मासमुपलब्धकथयतामस्मि वि साह मन्त्रादिकथयिता ।

दादिवरकथयितुं वक्ष्यमवधारय वि अद्विषयवर्तिता ।
निर्बन्धगमकं च उच्यते कथं वतावर्तिता ॥ १९७ ॥

तथा वेद्यं च विचारितं पुण्यवर्तिता च साधुं यथा १
साहस्रीमन्मन्त्रं यथार्थेण । कुमुदावर्तीरिचयदि वि
वर्तिताभो मुनिर्यस्य व्यापकवर्तिता पुण्यात् ॥ ततो सर्व-
मन्त्रं तस्मै वक्ष्येत्तुल्यं वक्ष्येत्तुल्यं अस्मिन् यथार्थेण । महा
साधुं विचारितं तुल्यं वि ततो विचारितं तुल्यं
तुल्यं वक्ष्येत्तुल्यं वेतिता साधुं यथा कुमुदावर्तीरिचयदि १०
साहस्रीमन्मन्त्रं यथा अद्विषयवर्तिता विचारितं वि
मागच्छीमन्मन्त्रं यथा अद्विषयवर्तिता विचारितं वि
वक्ष्येत्तुल्यं यथा च विचारितं तुल्यं विचारितं तुल्यं
तुल्यं वेतिता विचारितं विचारितं विचारितं विचारितं
विचारितं साधुं विचारितं विचारितं विचारितं विचारितं १५
वीचाह च तेषां तथा कुमुदावर्तीरिचयदि विचारितं विचारितं
वक्ष्येत्तुल्यं विचारितं विचारितं विचारितं विचारितं
विचारितं विचारितं विचारितं विचारितं विचारितं
विचारितं विचारितं विचारितं विचारितं विचारितं
विचारितं विचारितं विचारितं विचारितं विचारितं २०

१११ अद्विषयवर्तिता । ११२ एतौ दादिवर एतौ विचार
विचारितं दादिवर च दादिवर यथा दादिवरवर्तिता वक्ष्येत्तुल्यं ।
यथा दादिवर । ११४ एतौ विचार । ११५ एतौ विचारितं दादिवर ।

मेर । अहा कि विनयापत्ति । अह कि पुन रसचमो वेर
मुनिग्रमाया वि अकथा इमेव पुनकथोपहासमत्तत्र दुर्धक-
नेव भूया । मरकमेवाम धमिव । महापदस्य न कथा
साधिलीण मूढा कि तु कथमारिहिरं पैकिरुच मरु कर्ष
५ इमे दुर्गकण्ड नि । कुमावेव मरिच । हागद वाग्विहिरं
दृष्ट मरिचनं अमपानुयवडरं नि । मणिना मेर वण्टे
कचली कविता व वागवटिदृष्ट ताव्वमिवाकथानुकसे
वागवटिमाया पुनकथा व कथा दिवसमेवमरिचमिचि मरु
नि । अहा

१ मरिच व वेरली विवाक कविचम कथ वाईमो ।

वागद कवि वाव अनुकथमिचिचमोक्क ॥ १२६ ॥

मथा विचिमागुताया वाव्विदृष्ट विहा इमीद नि
मुन्यामृता वाग्विचमिचि मृत्तवली, लमविच व वागवटिदृष्ट ।
ईनि विहमिचम अविता व कथा । वचस्य तुमर कुमुतावली ।
अहा । अवि अमार्च वरं विनयापुताया मरिच तुमर इमे
विहार्च व अमेदि नि मे विनयमेव । ता पुता पुता कर्ष
वेव विनयापुताया अमम विचिचिचमवाग्विचमर्च वाव्व
कविचमिचि नि मथा व महापदस्य वाव्विदृष्ट वि
चिचिचम वगवटिदृष्ट विनया अममेवदा कथा व कुमुताव-
लीमर्च वाग्विचम वीग अहावला पुकला मरिचिच
वागवटिदृष्ट विहा व कुमुतावली वाईमला वाव्व व
मथा वीगवा दिवण ॥

१२६ अविचिचम वगवटिदृष्ट वाईमी । अविचम लमवटिदृष्ट
वगवटिदृष्टवाग्विचम वागवटिदृष्ट, लमवटि व इवमर्चम
मिचिचम कथा ।

वन्धीरयेव च बहुमन्त्रैर्हिनस्यति कस्येन ।

पञ्चाभिरुत्तमवर्गं विम्वरिषं लीप् नृपस्ये^{१४१} ॥ १२४ ॥

एतन्मुवसीदाम्ना नृदिषं विम्वरान्तवपमवपता ।

अपञ्चरविम्वरान्तमुन्मृषिसिगु न्न आरता ॥ १२५ ॥

५ इन्मन्त्रैर्हिनस्यत्यन्तवपमवपतादि एवमन्त्रादि ।

हन्तिदि नृदिषादि विदिष्य च कमन्त्रिण्य लृदि ॥ १२६ ॥

इन्मन्त्रैरेवमन्त्रैर्हिनस्यत्यन्तवपमवपतादि ।

अन्मन्त्रिण्य^{१४२} इन्मन्त्रं लृदि इन्मन्त्रेण ॥ १२७ ॥

दिष्य च कमन्त्रं ये गुन्दि एमिन्मन्त्रैर्हिनस्यत्यन्तवपमवपतादि ।

१ एन्मन्त्रैरेवमन्त्रैर्हिनस्यत्यन्तवपमवपतादि । १२८ ॥

एन्मन्त्रे वि च एन्मन्त्रिण्य कमन्त्र एन्मन्त्रिण्यं एन्मन्त्रेण ।

अन्मन्त्रैरेव^{१४३} एन्मन्त्रं एन्मन्त्रैरेवमन्त्रैर्हिनस्यत्यन्तवपमवपतादि । १२९ ॥

विम्वरान्तवपमवपतादि च इन्मन्त्रैरेव इन्मन्त्रैरेव ।

एन्मन्त्रैरेवमन्त्रैरेवमन्त्रैरेवमन्त्रैरेवमन्त्रैरेव ॥ १३० ॥

१५ एन्मन्त्रैरेवमन्त्रैरेवमन्त्रैरेवमन्त्रैरेवमन्त्रैरेव ।

एन्मन्त्रैरेवमन्त्रैरेवमन्त्रैरेवमन्त्रैरेवमन्त्रैरेव ॥ १३१ ॥

मन्त्रैरेवमन्त्रैरेवमन्त्रैरेवमन्त्रैरेवमन्त्रैरेवमन्त्रैरेव ।

मन्त्रैरेवमन्त्रैरेवमन्त्रैरेवमन्त्रैरेवमन्त्रैरेवमन्त्रैरेव ॥ १३२ ॥

मन्त्रैरेवमन्त्रैरेवमन्त्रैरेवमन्त्रैरेवमन्त्रैरेवमन्त्रैरेव ।

२ मन्त्रैरेवमन्त्रैरेवमन्त्रैरेवमन्त्रैरेवमन्त्रैरेवमन्त्रैरेव ॥ १३३ ॥

१५१ मन्त्रैरेव च मन्त्रैरेवमन्त्रैरेवमन्त्रैरेवमन्त्रैरेवमन्त्रैरेवमन्त्रैरेव ।

मन्त्रैरेवमन्त्रैरेवमन्त्रैरेवमन्त्रैरेवमन्त्रैरेवमन्त्रैरेवमन्त्रैरेव ।

(५ ५) मन्त्रैरेवमन्त्रैरेवमन्त्रैरेवमन्त्रैरेवमन्त्रैरेवमन्त्रैरेवमन्त्रैरेव ।

मन्त्रैरेवमन्त्रैरेवमन्त्रैरेवमन्त्रैरेवमन्त्रैरेवमन्त्रैरेवमन्त्रैरेव ।

मन्त्रैरेवमन्त्रैरेवमन्त्रैरेवमन्त्रैरेवमन्त्रैरेवमन्त्रैरेवमन्त्रैरेव ।

पञ्चमीरासीन ॥ पञ्चमस्यपञ्चमिहपञ्चमिहपञ्चमिह

सन्तानिर्वाहस्यार्थं विमर्शयितुं त्रीषु माहृत्यम्^{२२१} ॥ १६४ ॥

एतद्व्याख्यानं तदर्थं विष्णुसहस्रनामस्य ।

आचार्यपदविभक्त्यनुसृत्य विविक्तम् ॥ १३५ ॥

५. इन्द्राग्निः पितृणां स्वर्गः । इन्द्राग्निः पितृणां स्वर्गः ।

कल्पदि अविद्ययादि विहितं न पचन्निद्या कर्त्तुं ॥ १२६ ॥

मुपकम्पोदयसीपदि कम्पकम्पोदि क्वाणिय वार्त्त ।

11-12-19

दिष्ट ५ कालका के सुखदि शीतोष्णपदार्थानुसंगि ।

१. अन्वोऽहदिगन्तुः सत्यमेव वदितुमिच्छामि ॥ १५८ ॥

अथे हि न प्रसिद्धस्य नरः प्रवाहिभिः समुदायः ।

विष्णुसहस्रनाम ॥ १३९ ॥

विष्णुमित्राचार्येण च इत्युक्त्याह च इत्युक्त्याह च इत्युक्त्याह च

वीथे कलकलहट्टर अघिनिहिच पल्लेशो ॥ १४ ॥

११ संकेतमाला विषयसूची १ १

पद्मो नमः प्रकृत्यान्मो कर्मो नमः ते कर्मण्यो नमः ॥ १३१ ॥

॥ श्रीगणेशाय नमः ॥

अथैतानि विष्णुसंज्ञानामिदं त्रयोविधं ॥ १३३ ॥

महामातृव्यकथा इव कथितव्ये च पुनरपि कथितव्ये ।
कथितव्ये च पुनरपि कथितव्ये ।

१५५५

१११. १५५०१ व १५५०२ नं. मन्त्रालयपरिचालनविभागकडून प्रत्येकीकडून

(५ ५) **वर्षिकार कर्मचारी-संस्थापिका** । १९८३ । **वर्षिकार**

संस्कृतम् । वाचस्पतिकम् । कर्तृः । शरीरम् । कर्तृः । शरीरम् ।

संस्कृत-संस्कृतम् । १२४४ । संस्कृत-संस्कृतम् । १२४४ ।

इस परीक्षा (माध्यमिकी व ज्यूनियर) का परीक्षक

इमाश्चर्यविनाह बोद्धवन्त्याहं साधनवर्णनमुदा व एवमि-
त्येता ॥

फलान्तरमि अन्तं वनमनुकषादि नह भुविजन्ते ।

पारदं च वपुर्ले मयिर्दं तां मण्डपार्हं तु ॥ १६९ ॥

५ पदममि वपुर्विद्वन् दिवं क्षिप्रं मण्डपार्हमि ।

भाराच्च सपथद्वस्तं नवविषयं सुवपुष्पम् ॥ १ ॥

बोर्धमि हातुपुष्पकमिमुचनपुष्पिकमाख्याहर्ष ॥ १ ॥

वर्धमि वाचकमोक्षमाहर्षं वनमण्डं तु ॥ १ ॥ १ ॥

दिवं च पदममि वपुर् वीर्योदयवपुष्पम् ।

३ विद्वन् धु मण्डं केव वाचपार्हं ति ॥ १ ॥ १ ॥

मुक्तिद्वयेष वि व त्वा एविद्वन्धुमयो अकल्पन्यायम-
हन्तो कयो ज्ञानामुक्तातो दिवं च विमलमवित्तममुचद्व-
मपार्हं वपुष्पम् अचलोदमाहर्षं ॥

एष भिरे विद्वन्महर्षे अकल्पमेव वपुष्पमाहर्षम्

१५ सपथद्वस्तं वपुर्विद्वन् विद्वन्धुमपुष्पिकामं वपुष्पम् अचो-
दयवपुष्पम् । अचोदय व वाचपार्हं वपुर्विद्वन् विद्वन्धुम-
हन्तो कयो ज्ञानामुक्तातो दिवं च विमलमवित्तममुचद्व-
मपार्हं वपुष्पम् अचलोदमाहर्षं ॥

२ कर्षं वपुष्पम् कर्षं कर्षमाचो वपुर्विद्वन् विद्वन्धुम-
हन्तो कयो ज्ञानामुक्तातो दिवं च विमलमवित्तममुचद्व-
मपार्हं वपुष्पम् अचलोदमाहर्षं ॥

१६ एविद्वन् विद्वन्धुमपुष्पिकामं वपुष्पम् अचो-
दयवपुष्पम् । १६ कर्षमाचो वपुर्विद्वन् विद्वन्धुम-

बरेहा पुचरकनकसाहिवा^{१००} कवि च सासमदेवया सामासया
 बाककन्या नाम यमिधि मि । विदु प सा मप ससुरकुलमो
 बाहकुलमहिग^{१०१} टीप^{१०२} विदितविमामपत्ते । ठं च मे इहच
 ससुरकुलमो फमोको विपसिच कोकलेहि पचई पाकेच, कछति-
 बमोहि विपसिच बमविसेच । तमो मप बाहुरमो केच ५
 विमबहचककअकीप ससुरमाचमविचमिचा मचचई । टीप
 वि प दिवो सचसुरकुलमवीचभूमो^{१०३} बमचममो चि ।
 कचचको च मे ठं कइ बईच अतिरीमो । पुचिचो च मप
 मचचईच बहिलमो^{१०४} साहिचो साहुवीहि । तमो बई बहे-
 चिएच विदिता पचुचचिचं कचता । साहिचो मे मचचईच १०
 कम्मचकहाचचको कुलमोचकमयापनी विमसुरकुलकचचचको
 बीकपाहेसिचो बमो । तमो कम्मचकवाचसममाचको पचं
 कम्मचं चाविचो विमहेसिचो बमो विरु च मे मचचार
 बाको चिचं । तमो च लो रइचो कम्मचोसेच पचोचं कइ
 मारको । मविचं च लेच । परिचय पचं विमचसुरकुलमविचक- १५
 रिचं बमं । तमो मप मविचं । कइ विमचसुरहि । कइचकच
 बीककोचहिं दारचो च विचया विमचपमाचस्य । लेच मविचं ।
 विचारिचा तुमं मा विहं परिचयच बसिह रई कोहि ।^{१०५}
 मप मविचं । किमेच विदु नाम, पचुलमसाहालच इमे विमचा

१०० पुचरकनकसाहिवा कालकलाककुला । १०१ ससुरकुलम
 बाहिकुलम विदुकुलमविमचकन्या । १०२ ससुरकुलमविमचकन्या ।
 १०३ पविचको अतिमच सुविमविमचकन्या कचचच । १०४
 ठं मविचं । विदुच १५ मा रई पविचकन्याचो रई कुल ।

वदेहा पुनरव्यवस्थादिना^{१७७} इति यत् सातवदेवया समायवा
 वाक्यम् । नाम यन्निधि ति । दिष्टा य सा मय समुत्पन्नयो
 वाङ्मयमहिगच्छतीय^{१७८} शिवादिभ्यमप्युत्ते । तं च मे दूष्य
 समुत्पन्नो यमोयो विचक्षितं व्यचक्षेहि, पचई पाकेन, कष्टति-
 चक्षेहि विपश्चित् व्यचक्षितेन । नमो मय नादुरभ्यो केव ५
 विचक्षितपचक्षकजकीय नचमुमाचमभिवन्दिता मयचई । तौय
 वि च दिष्टो उपचक्षुरसम्पदीपयूयो^{१७९} चम्पकयो ति ।
 अवाचो च मे न पत् नईव मतिपीईयो । कुम्भयो च मय
 मयचईव वदित्यमो सादिभ्यो सादुचीई । तयो नई वदो-
 विपच विदिना पचक्षयिई वचना । अदिचो मे मयचईव १
 कम्मरुदायचको पुनरुत्तेकव्यमासवी शिवमुदककृप्ययचो
 वीकणदेमिचो चम्पो । तयो कम्मरुदायचममाचको पच
 सम्मत्तं माविभो विचक्षेदिना चम्पो किरि च ॥ मयचा-
 चाको चिच । तयो च तो रदचो कम्मरोत्तेव पचोमं कच
 मारदो । मचिच च तेव । वरिचच पच विचपमुदविचच १५
 रिच चम्प । तयो मय मचिच । कच विचचमुदेहि । नृचकच
 बीककाचईव वारचो च विचचो विचचपमाचस्य । तेव मचिच ।
 विचारिवा तुमं मा रिङ् परिण्वच मरिङ् रई क्रीदि ।^{१८०}
 मय मचिच । किमेव रिङ् नाम । नृगगन्वाहात्तव इमे विचच

१७७ सुपुत्रपुत्राविज्जा वाक्यमप्युत्ते । १७८ समुत्पन्न
 शक्तिपुत्रे विदुष्यमिष्यकचय । १ १, वाक्यमुदायचवीर्यमय ।
 १ वदित्यमो वदित्यवः सुविचयमिष्यकचय कचचक । १ १,
 तेव मचिच । विङ्ग १६ वा रई परिण्वदात्ते रति कुच ।

—नायकमहिर् देवचाप उचवळो मिह । तत्त्व प वरत्नकरापरिपन्नो
 दिखे मोप उचमुजाति क्यच रत्नेचो वि त वागदधमत्तवाह
 हर्ष परिजीप नीर सार्द्ध अहाशुक्लै मोप वरमुक्तिमन् क्यक
 मासे काळ काळज रत्नरूपभाप पुढरीप कहरत्नचमिहाले
 वरप^{१८५} कडियोचमाळ केव बागो उचवळो छि । तजो वई ५
 जहाउपं क्युप्यकिमन् पुचां समाचो इहेच विजय तुंगुमारे
 रण्ये मुमुमागिर्निमि इक्षिताप उचवळो संपचो व कळमय
 कळ । पळमत्तमि व इचरो छि वरचाचो उचवळिजन तमि केव
 गिरीचो मुगसिक्कचाप^{१८६} उचवळो छि । जहाळतो व सिमु-
 म्पचं रिपुजे वई तेज तमि केव गिरीचो सदावरमनीपुतु वळ- १
 क्येसु करिमुठवाचवळीगचो सकीळ परिमळतो छि । तजो मं
 रईन पुळमकळमासाचो उचवळमोहवाचो^{१८७} व ससुपचो कसो
 वदि वेरचिचामो । चिमिर्ष व तेज । वई पुन वस जुजरो
 इमचो मोपमुहाचो वडिवळो छि । उचप गचेसिउमारहो ।
 अचच क्रीडवई नाम विज्याहरो सो मिचहसीचस्त विज्याह १५
 तत्त्व माहिं क्यवेइमिहाहि अचहरिजन तत्त्वपेनेवागचो उमु-
 रैत । अचिचो व तेज सो तुपी । वई वळ गिरीविगुजे
 चिह्नामि; वागजिक्कह व एव एगी विज्याहरो; तजो व तुमप
 उचव वई वाहिचळो ; गचो व सो मई सादिवळो ।
 तजो ते निचि चडिकममुनचारं कसिल्लामि । एवं क्य १

१८५. करपकडे के वळे एवजमपुचिणीपडे । १९९ पुनचिचिच ।

१८७. वरत्नकरोविक्कह । १८८ क्यमिचका । अह
 क्यवति ।

- ॥ इत्यर्थः । अविद्यया योऽन्तो विवर्तयामोऽ-
 धर्मं गीरीविभुर्ज । इतो वि धर्मि वेतुरेष्टे वा-
 यवधाम्नाय पीठे विभु, वायव्यधाम्नाय एतो मित्र
 इत्येते । कुम्भारिणि च कोट्टरिणि चो भवतो लघुरेष्ट ।
- ५ एतो नं चतुर्धं विभित्तं पुनः । नमि इयामि वक्तव्यो मे
 समीक्षितस्त । वतो विचरिचतुर्धं धमाद्यं कायमिभित्तम्
 मम वक्तव्येनै नमि । पुनरि पुनं मय वक्तव्यो वीर्य-
 मविभित्तं समीक्षे, अथा इहं पुनमात्मानं वक्तव्यमिभं नाम
 वक्तव्यमि, को नं वीर्यमविभित्तं परह, को वक्तव्येन वेद तं
- १ वाद्यं वि । एतो मय वृत्तिर्धं । वक्तव्यं, कर्हि पुन लघुरेष्ट ।
 तेन साहिभ । अथा इत्येन वक्तव्यमस्त वक्तव्येनं वि ।
 एव वक्तव्यमिभित्तं विभित्तमिभित्तं । एहि विभित्तमिभित्तं
 वक्तव्यं एहि विवर्तयामो । एहिचतुर्धं च वे इमं वाद्यं । वक्तव्यं
 लघुरेष्टं, वतो वीर्यो विचरिचतुर्धं गीरीविभुर्ज । वक्तव्यं
- १५ वीर्यमिभो । वक्तव्यमिभो च तत् वक्तव्यं वक्तव्यमिभित्तं
 तेनो वीर्यमिभ । विभो च वक्तव्यं । वक्तव्यमिभो वि विभु ।
 अतो वक्तव्यमिभित्तं वक्तव्यमिभित्तं वक्तव्यं वक्तव्यमिभित्तं
 वक्तव्यमिभित्तं विवर्तयामो वक्तव्यमिभित्तं वेद विभित्तमिभित्तं वक्तव्यं ।
 एव वक्तव्यमिभित्तं वि विभित्तमिभित्तं । वतो वेदमिभित्तं
- २ वक्तव्य विवर्तयामो पुन वक्तव्यं वि वि । एव च वक्तव्यमिभित्तं
 वक्तव्यं वक्तव्यमिभित्तं वक्तव्यमिभित्तं वक्तव्यमिभित्तं । वक्तव्यमिभित्तं च वक्तव्यं

सुखमिदुष्यं न कश्चित्तममोहेति । ततो संशुम्भितोऽहो भव
 किञ्चिन्मनुहृदिष्यं नक्षत्रमभिजाप्य कर्म कश्चित्तम वचनको कुतु-
 मसेहामिद्वाने कंतमोम्ममको हेसुनपडिओपमाऽ कतो चि^{११} ।
 तत्त व उहारे मोय सुजाति अथ इत्यो वि सुवचाय गरी
 अथ रत्नप्यमाय वैव पुडपीय कोडिवामुहामिद्वाने वाय सहु- ५
 प्यको हेसुनपडिओपमाऽहिर् वागतो चि । ततो भव अहाउपम-
 सुवकिञ्च सुभो समायो एव वैव विदेहे अक्षति विजय
 चक्षुष्यरे तवरे नयविद्विचक्षुष्य नयवाहस्य सुमज्ज्य
 वातिषाय कुचिभि सुवचाय उचवको वि । जायो व उचि-
 समप्य पड्डाविषं च ६ नायं चक्षुषोः पतो व चक्षुषाय । १०
 कप्यन्तमि व सो सुवचारो नरताभो उचिद्विचक्षु तत्त वैव
 वको सोमसम्मस्य निजपुडाविषस्य नन्दिचक्षुषामिद्वाने वाय
 वाय कुचिभि सुवचाय उचवका वि जायो व चक्षुष्येच ।
 पड्डाविषं च ६ नायं उचवका एवा व कुमारनाय । एचन्त-
 तमि व जाया मम तेव नह वीर् सप्याचयो तस्य उच व १५
 वचन^{१२} ततो पुनमवप्याचक्षुष्यमहास्य उचवस्य वि भक्तु-
 गहुको मम संप्यामप्यरी वक्ष्यमउकेव जिहाई तवेदिदमा-
 त्तो । अक्षुष्यमन्त्र व त्रिचिन्मिचमलेव न प्या वं छकिर्
 सारिव ॥ हा वम एव उवाजा चन्दममववाहाई मुचिचक्षु

१११ ततः संशुम्भितोऽहो भव किञ्चिन्मनुहृदिष्यं नक्षत्रमभिजाप्य कर्म कश्चित्तम वचनको कुतु-
 मसेहामिद्वाने कंतमोम्ममको हेसुनपडिओपमाऽ कतो चि^{११} ।
 तत्त व उहारे मोय सुजाति अथ इत्यो वि सुवचाय गरी
 अथ रत्नप्यमाय वैव पुडपीय कोडिवामुहामिद्वाने वाय सहु- ५
 प्यको हेसुनपडिओपमाऽहिर् वागतो चि । ततो भव अहाउपम-
 सुवकिञ्च सुभो समायो एव वैव विदेहे अक्षति विजय
 चक्षुष्यरे तवरे नयविद्विचक्षुष्य नयवाहस्य सुमज्ज्य
 वातिषाय कुचिभि सुवचाय उचवको वि । जायो व उचि-
 समप्य पड्डाविषं च ६ नायं चक्षुषोः पतो व चक्षुषाय । १०
 कप्यन्तमि व सो सुवचारो नरताभो उचिद्विचक्षु तत्त वैव
 वको सोमसम्मस्य निजपुडाविषस्य नन्दिचक्षुषामिद्वाने वाय
 वाय कुचिभि सुवचाय उचवका वि जायो व चक्षुष्येच ।
 पड्डाविषं च ६ नायं उचवका एवा व कुमारनाय । एचन्त-
 तमि व जाया मम तेव नह वीर् सप्याचयो तस्य उच व १५
 वचन^{१२} ततो पुनमवप्याचक्षुष्यमहास्य उचवस्य वि भक्तु-
 गहुको मम संप्यामप्यरी वक्ष्यमउकेव जिहाई तवेदिदमा-
 त्तो । अक्षुष्यमन्त्र व त्रिचिन्मिचमलेव न प्या वं छकिर्
 सारिव ॥ हा वम एव उवाजा चन्दममववाहाई मुचिचक्षु

केच जलं मे त्रिपैत्र । न जयेन्निष्कपथं बालमोर्जं रावत्रया-
 शिषं । जलो ईदृशं च वैरक्ष्य विदेईषद् । राह्या मभिरं ।
 मयद्वज्जना । जलदेवेन मभिरं । वैर, मय । मयं मयं चक-
 रेकसचपरिव्याजो, जहा इत्तं चन्दनचत्वारहोर्दं चक्रेदेन कुर्त्तुं
 संगोषिषं त्रिष्व मियमोहे । एवं सोऽयं वैरो यमार्तं चि । ५
 राह्या मभिरं । जज्ज जलं धावमिज्जयेच कुकुरमुचो ननु को
 ता चर्द इत्तं जलमभिरिज्जं करिष्याद् । जलदेवेन मभिरं ।
 वैर मयि जहाज्जयेचकसज्जममसमाचभिरं । को न होमो
 कुम्भस्य चि न इत्तमि मुरधिकुमुयेषु क्षिपिष्य^{११६} । ना मिह-
 चादेहि तान केचद् वचारीच तन्म गार्हं चि । तज्जो तुचमेव १०
 चि क्षिपिष्य समाजतं चन्दनचत्वेन चयं^{११७} । मभिरं न
 कचयिष्या । नपरमहन्मोर्दं मयं चकुरं चन्दनचत्वारहम-
 न्दारीचं पञ्चापद् चक्रेचकम गार्हं न चयद् त्रिष्वं चि । तज्जो
 किमह्वा जलमभिरिज्जं, जहा चन्दनचत्वारिजो चर्दं चि
 जलित्तम मैकविष जलमहन्मो वेत्तुन चन्दनचत्वारहमन्मा- १५
 त्रिषं जामोर्जं चक्रे नवागता मे यैर्दं पहावचचत्वारिजिष्य
 चारमिव^{११८} चि । कुम्भिना न वेदि चर्दं । जलचत्वारिजं न वे
 दिषि केचद् एवंज्जार्हं त्रिषं जलचत्वारिजिष्यं कुम्भीचं चि ।
 तज्जो मयं जलमभिरिज्जं मभिरं नहि चहि चि । मेदि
 मभिरं । न तद् इत्तमिज्जं रावत्रयामभिरं, जं वे तिहज्जये २

११६ इत्यर्थः । ११७ चत्वं एवमुक्तं तुल्यमेवैव । ११८
 चारमिव । कुम्भिनाः कुम्भविद्यारिषः । ११९ जलमभिरं
 चविद्यारिषः चारमिवः ।

- इत्यर्थं हि । मरु मन्त्रिणं । न कृत्वा अथवातो कोपस्त एव-
 चरितकृत्यमिति च अन्तरात्मनो देवता । ततो परितः ॥ के-
 चन मन्त्रादुद्दिष्टं तावदुत्तिष्ठ । अन्तर्बोध्यं च तैर्हि वाक्यवशात्
 इतिप्रकारं हि ॥ च कथयतामिह^१ चन्द्रमयमाश्रितं हिरण्य-
 ५ काशं^२ भीमिणं वादि^३ वीरिणं चन्द्रमयमाश्रितम् ।
 अन्तर्बोध्यं तावदुत्तिष्ठ यन्मित्रं च तेषां । कथयतां तावदर्थं,
 न कृत्वा निर्वर्त्यं विद्यावति हि । कथयति च मन्त्रिणं । कथयि-
 तावतामन्त्रिणविशेषकवचनं^४ हि तावदर्थं ईदृशं व्यभिचि-
 ति^५ च न हि । कथयं पश्यं, विदुषामिन्द्रिह^६ । अन्तर्बो-
 १ धूया^७ वाक्यवशात्किञ्च । मन्त्रिणं च तैर्हि । अन्तर्बोध्यं
 कुत्रो ह्येव इत्थं । ततो मरु हि विमित्रं । कथं अन्तरात्म-
 निचं निचकारं पश्यन्तेति । ता वाक्येभ्यश्चि कथयि दसो
 एवं केचन अन्तरात्मनो जने । ता कथं विद्यावन्मन्त्रात्मनो निच-
 कारे परिणमन्मन्त्रिणं^८ हि । विमित्रास्त मन्त्रिणं अरु मित्रो
 १५ केचन इति । तैर्हि मन्त्रिणं । कथं चन्द्रमयमाश्रितं । मरु
 मन्त्रिणं । न वाक्यतो कथयि वाक्यवशात्ततो मन्त्रिणम् । तैर्हि
 मन्त्रिणं । किञ्चिदर्थं हि वा हिरण्यवाक्येभ्यः हि । मरु मन्त्रिणं ।
 न ह्येव तावदुत्तिष्ठ तावदेव बोध्यं^९ । कथयन्ति^{१०} मन्त्रिणं ।

१ अन्तरात्मनो । मरुतः कथयन्ति । १ ।

हिरण्यकाशं । काशं वाक् । तुर्यमन्त्रात्मनो यत्र
 यन्मित्रं इति अन्तर्बोध्यं । २ वीरिणं वादि । विदुषः अन्तर्-
 बोध्यं कथयन्ते । ३ वादि तावत् कथयन्ति । ४

५ व्यभिचि । ६ अन्तर्बोध्यं । ७ धूया तावत् कथं विद्यावन्मन्त्रात्मनो नि-
 चकारम् । ८ मन्त्रिणं । ९ बोध्यं । १० कथयन्ति ।

[illegible]

१. ७ मोरिह एके करणिई नई । १. ८ करिह न
करिह ।

मो लखवाइपुत्र कुत नाज बबबी मय बि पुच्छिपरस सधमा
 बाधाहने । ततो मय चित्तिव । हल विम्वं ति ब्यासिब
 भविस्तह केनह मिचगुब्ब । एव्वलसि व मयिब राह्या ।
 मो लखवाइपुत्र नाहिबो जम एम बहुरो बल पविमिअज
 बबबहुर बबबदेवपाए, बहा भिहोसो तुम होमपाती व एव ५
 दुराधरो बबदेवो । एव कमिपव्व गुमए, तं मए बमुभिवर
 ममेव बबबिधो सि सि । ततो मय हल संपतो वसव
 बबदेवो बि चित्तिअज भविबो रावा । देव रावबम्मोअ
 ववपरिपव्ववममुअवस वमि होसो देवस । बबबहुर-
 हुरि^१ बि गवेसेह देवो व तमि महाबुमावे ब्यापरव ।
 बमारीपह । राह्या भविब । गच्छि बहमुदी साहिब
 बबबहुर सवमिब तेव पावेन बबसिब सि । साहिब
 देव^२ हिर राह्या । रिब व मे बिबे तुह होमववववेव
 ति मयिअज साहिबो बबबहुरविबुअलो । ततो मय चित्तिव ।
 हल विम्वं अवेभाअमिब । एव्वलसि व मयिबो रावपुरि १५
 सेहि मयिअज बबदेवो बिबेहो राह्यो । मयिब व तेव ।
 जो ववस विम्व विम्विअज उअवेह कोववह । विम्वो
 बबबो । ततो एव बबबेमु विम्विअज विम्वो रावा । देव
 जम एम बबबहो बमीवड मुअवड बबदेवो । राह्य मयिब ।
 लखवाइपुत्र व बबमेव, दुराधरो तु एवो ता बब बिबदेहि २
 बि । मय भविब । देव बबमवेव ति बह जमीवति बह-

अथैवमप्युक्तमपि सत्यमस्मिन्^{१००} कथञ्चन^{१०१} हि । चिन्तिष्य
ननुहो वसोदरसमीप^{१०२} । कुतश्चास्मि^{१०३} न अस्मिन्^{१०४} अपि
कथं हनं^{१०५} नृपसमाहिता^{१०६} समुत्पन्ना^{१०७} सज्जोषी^{१०८} वसोदरस्य
आश्रय^{१०९} । अथैवमप्युक्तमपि सत्यमस्मिन्^{११०} कथञ्चन^{१११} हि ।

५ दीर्घ एतन्मो व्यभिक्तो न तन्मा ह्याप सङ्ख्येयः^{३१} सः
 तन्मि नपदस्यवास्तवे वनमेव्यवस्ये उच्यतेनैव अत्रावर्तं की
 वचनं वयसिन्मो वचनेको । एतं कर्तुं विचारोहि तं संभावितम्
 न वनेवेहि वनं हि । एतन्मो वनेवेहिवाप सङ्ख्येयं तन्मि
 सङ्ख्येयं एतन्मो वने वेवद्वहृदवाप अत्रावर्तं हि वचनितम्

१ पदावशादप्यस्यो^१ तस्य ज्ञानाद्विद्विषयकस्यैव तद्वैयर्थ्यं
विशालो वयस्यो पक्षो न वयस्यस्य । त्रिषु न तस्य दृश्य
व्योमेवकलाहातो कपलीचमिष्यकर्मणि दोषाद्^२ त्रि
ह्यप्य ज्ञानार्थं वयाद्विद्वत्तस्यैव हि । तस्यैव ह्य दृश्ये नैव
संमत्तद्विषयविशेषात् यो वयस्य, यः स्यात् यः स्यात्

१५ छि वनमाथो शिवकल्याणिकाय् वाक्याय वनमाथो वाक्य-
 समीप । वनमेव वनलीको वनको ऐश्वर्यय व वनमि-
 थानको वन तेव वाक्यमिथिवाय्, वनमिथो व वनमाथो ।

१. ५. राजनक्षत्रं कर्कशपञ्चमे दृष्टे पञ्चमिर्वाच्यं ज्ञानं अत्रान-
न्तरं तु त्वे विनायकं अन्तर्यामिनीयां युवा कर्कशपञ्चमे दृष्टे
कर्कशे । ११ अत्रान्तरे च कर्कशे दृष्टे (कर्कशे) इति
अत्रिर्दृष्टे अत्रिर्दृष्टे अत्रिर्दृष्टे अत्रिर्दृष्टे अत्रिर्दृष्टे ।
१११ दृष्टे । दृष्टे इति दृष्टे दृष्टे दृष्टे दृष्टे दृष्टे ।
दृष्टे दृष्टे दृष्टे दृष्टे । ११२ दृष्टे दृष्टे दृष्टे दृष्टे दृष्टे ।
दृष्टे दृष्टे दृष्टे दृष्टे । ११३ दृष्टे दृष्टे दृष्टे दृष्टे दृष्टे ।

किं मय् कथञ्च त्रि । तत्रो तेन पुनश्चनमाधिन्य मन भाव
विद्यनिश्चय भविष्य । इत्य् भवत्ये महापुनीकसौविर् समवत्तर्ष
काई त्रि । इत्ये मय् उत्तर धर्मोत्थि वैव ववर्ष समवत्तर्ष
परिचाक्षिप न विहिष्य । तत्रो महावर्ष कश्चिद्व्य क्यकमासे
कर्म किञ्च देई चङ्क्य वक्तव्यतोवमाइ वैमनिवत्तर्ष उच्यते ५
मि क्यकमासे, इवतो वि न क्यकमासे विमानतोवम्यई तत्र
प्यमय् वातगो त्रि । तत्रो क्यकमासे कश्चिद्व्य वैवत्तर्षो
पुन्ये मयाओ इवैव विवेहे गन्धवार्धविज् त्रिपुने वयो
त्यक्तव्यमस्तं त्रिपुनश्च विहीमई मारीचाप हृषिषि पुन-
चाप उच्यते त्रि । इवतो वि न तत्रो वक्तव्यो उच्यते १०
मारीचापुन्यो^{११} भविष्य त्रिपुनश्च विमानतोवमाइ त्रिपुनश्च
वक्तव्यमस्तं तत्रो व उच्यते वाक्पतिरिच्यु क्यदिगिद्व्य त्रिपुनश्च
त्यक्तव्यो वाक्पतिरिच्यु नममवामिद्व्यपु पुनश्च उच्यते त्रि ।
इतिपुनश्चमि वाक्पतिरिच्यु नममवामिद्व्यपु पुनश्च उच्यते त्रि ।
विवा^{१२} वाक्पतिरिच्यु नममवामिद्व्यपु पुनश्च उच्यते त्रि । १५
वक्तव्य न क्यकमासे । तत्रो मय् वाक्पतिरिच्यु वैव न विपुनश्च
विवाओ । पुनश्चक्यमस्तं प न इमस्त धर्मोत्थि वक्तव्य-
विवाओ क्यकमासे । वक्तव्य न क्यकमासे त्रिपुनश्च विवाओ भवर्ष
विपुनश्चक्यमस्तं त्रिपुनश्च । वक्तव्य न मय् इमस्त क्यकमासे साक्प-
वम्यो । वक्तव्य न त्रि पुनश्च विवाओ मय् भवर्षमि^{१३} त्रिपुनश्च २

११९ क्यकमासे । १२० त्रिपुनश्च । १२१ विवाओ
वक्तव्यमस्तं त्रिपुनश्च । इतिपुनश्चक्यमस्तं विवाओ त्रिपुनश्च
वक्तव्य न वाक्पतिरिच्यु नममवामिद्व्यपु पुनश्च ।

म्याभो देवता इह इत्थं येन लोचनैश्च देवो । राक्षसा भविष्य ।
अन्तर्मुखीकृत्यतो गुप्तं सिद्धिः, गुप्तं येन ज्ञानासि । इत्येव न

- देवताभ्यो हि अविद्यमाना विद्यमाना चक्रेषु । मोक्षार्थो
अदृष्टा ऐश्वर्यो न कदा राक्षसा विषयजन्यः । इत्येव समा-
५ विद्यमाना राक्षसा विद्यमाना गुप्तो ज्ञानार्थः सिद्धिः । ज्ञानो न ज्ञेय-
वाच्यो न ज्ञेयः अदृष्टा अदृष्टः^{११} । अन्तर्मुखी न हि विद्यमानो ।
येन, ईश्वरार्थं हि विद्यमानं ईश्वरी चरित्राभ्यो हि । यदा
ज्ञानार्थं ज्ञानार्थं विद्यमानं अन्तर्मुखी, अन्तर्मुखी
विद्यमाना । तदा न ज्ञानार्थो विद्यमानः इत्थं हि ।

- १ अन्तर्मुखी न ज्ञानार्थो ज्ञानं गुप्तार्थिनाम्यो अन्तर्मुखी
ज्ञानं ज्ञानार्थो विद्यमानो न ज्ञानार्थः । सिद्धो न राक्षसा-
जन्मः । ज्ञानो न ज्ञेयः न ज्ञेयः अन्तर्मुखी न ज्ञेयः न ज्ञेयः
अन्तर्मुखी न ज्ञेयः अन्तर्मुखी ज्ञानं ज्ञानार्थः । अन्तर्मुखी
मन्त्रं अन्तर्मुखी अन्तर्मुखी ज्ञानं । अन्तर्मुखी अन्तर्मुखी

- १५ इतो अन्तर्मुखी । तं न अन्तर्मुखी अन्तर्मुखी देवता-
विद्यमानं अन्तर्मुखी ज्ञानार्थः । अन्तर्मुखी न
ज्ञानः । अन्तर्मुखी अन्तर्मुखी अन्तर्मुखी अन्तर्मुखी, अन्तर्मुखी
अन्तर्मुखी ज्ञानार्थः ।

अन्तर्मुखी न ज्ञानार्थो अन्तर्मुखी अन्तर्मुखी अन्तर्मुखी
सिद्धिः विद्यमाना अन्तर्मुखी अन्तर्मुखी अन्तर्मुखी अन्तर्मुखी ।

- ५ अन्तर्मुखी न ज्ञानार्थो अन्तर्मुखी अन्तर्मुखी अन्तर्मुखी
अन्तर्मुखी अन्तर्मुखी अन्तर्मुखी अन्तर्मुखी अन्तर्मुखी

[illegible]

११० कृष्णस्य दृष्टिः श्रीपतेः राज्ञः चतुर्षु ११६ एवम् ।

॥८॥ कृष्णविद्यालयः । । पञ्चमः । । १ । सप्तः

ब्रह्मसूत्रम् । ११. ब्रह्म ब्रह्मविद्यायां
ब्रह्मविद्यायां ।

कदमवि च लम्पेयतो कम्पो सविह्वलकरोति । तपमुद्रा च
 मयविह्वलकरोति^{२११} कदमकायः । जीताश्वयो^{२१२} मयकपय ।
 अविर्ष च तीव्र कम्पो सविह्वलकरोति । तयो सविह्वलकरो
 करो^{२१३} । अविर्ष मे विह्वलकरो । मयिवा च छा मयक-
 मयक विह्वलकरोति । तीव्र वि च सविह्वलकरो
 मे करो । रोपितं वदता, सविह्वलकरोति छा मय, सुविह्वल
 च सुविह्वल । सविह्वल च तीव्र, मय वि च विह्वल वि ।
 मयिर्ष च तीव्र । हा ह्रु कर्ष, मयिर्ष^{२१४} । मय मयिर्ष ।
 सुविह्वल च ह्रु कर्ष मयिर्षकरोति ह्रु को मयिर्षकरोति मे ह्रु
 मयिर्ष^{२१५} वि । मयिर्षकरोति^{२१६} च मयिर्षकरोति सविह्वल, मयिर्ष
 मयिर्षकरोति । तयो मय विर्ष कदमकाय चरोष । मयिर्ष
 च तीव्र कदमकाय तुमप मयिर्षकरोति मेविह्वल वि । तयो मय
 मयिर्षकरोति मे विह्वल मयिर्षकरोति मेविह्वल चरोष, ह्रु
 च मयिर्ष । तयो विह्वल मय मेविह्वल चरोष मयिर्ष
 मयिर्ष मयिर्षकरोति विह्वलकरोति मयिर्षकरोति वि । ह्रु
 च विह्वलकरोति मयिर्षकरोति मयिर्षकरोति । मयिर्षकरोति ।
 मयिर्ष च मे विह्वल । मयिर्ष मयिर्षकरोति मयिर्षकरोति मयिर्ष
 मयिर्षकरोति मयिर्षकरोति वि । मयिर्षकरोति मयिर्षकरोति
 मेविह्वल मयिर्षकरोति मयिर्षकरोति । मयिर्षकरोति, मयिर्ष
 मे मयिर्षकरोति वि । तयो मयिर्षकरोति मे मयिर्षकरोति

२११ मयिर्षकरोति । २१२ जीताश्वयो । २१३ छा मयि-
 कपय । २१४ हा ह्रु कर्ष मयिर्षकरोति । २१५ मयिर्षकरोति
 ह्रु को मयिर्षकरोति मयिर्षकरोति । २१६ मयिर्षकरोति ।
 मयिर्षकरोति मयिर्षकरोति ।

[illegible]

११७ कर्मिणी इति स्तुतिर्वाच्ये इति चतुर्थः ११८ इति

११५. कृष्णविष्णुसंवादे । १. उक्तवर्णन । २. १. कृष्ण
वत्सलस्यैव वीर्यवर्धनम् । १४१. ईशान कृष्णविष्णुसंवादे
आमर्शितम् ।

- समाप्तोऽयमर्थः वाङ्मयस्यैव व्याख्यो वि । इतो वाङ्मयादर्थ
 समिप्यन्त इत्यनेनान्नो मुधो समाप्तो इत्येव सम्प्रतीते रीते
 मातरे चर्चं लक्ष्मीधरे नमो नमिष्यन्त्यस्त वाङ्मयादर्थं सु-
 सुन्दरीय्यमिष्यत् इति चिन्ति प्रकृत्या इत्यन्तो मिद । इतो
 ५ वि इतो वरणाथं सम्प्रतीक्य विष्णुमीति-कृत्य अनेनान्न-
 यत्नान्तो लक्ष्मीधरे इत्यन्तो । इतो लक्ष्मीधरे इत्यन्ति-
 कृत्यो वि नारीक्य अन्त्यन्तरीक्येन लक्ष्मी इत्यन्ति-
 कृत्यो नारीक्येन लक्ष्मीकृत्य लक्ष्मी इत्यन्तो लोकात्मन्यस्त
 नमिष्यन्त्येव मातिष्यत् प्रकृत्या इत्यन्तो वि । इति-
 १ अथ नमो नरा नमस्तत् । सम्प्रतिष्यत् नमस्तत् नमो
 नमस्तदेवो इत्यन्तं वचनेनो वि । अथ नमस्तत् नमो
 मिदं नमो नमस्तत् इत्यन्तं नमस्तत् । इत्यन्त-
 न नमो नमो इत्यन्तं नमस्तत् इत्यन्तं नमो । नमो
 नमो नमो । इतो वि सुन्दरीकृत्य इत्यन्तं नमस्तत्
 १५ इत्यन्तं सुन्दरीकृत्यं वि इत्यन्तं नमस्तत् नमो
 नमो । इत्यन्तं नमस्तत् । नमो लक्ष्मीकृत्यं । नमो
 विष्णुकृत्यं इत्यन्तं नमस्तत् । इत्यन्तं नमस्तत्
 नमस्तत् । नमो नमो नमो नमो नमो नमो ।
 २ इत्यन्तं नमो नमस्तत् नमस्तत् । नमो नमस्तत्
 लक्ष्मीकृत्यं इत्यन्तं नमस्तत् । नमो नमस्तत्

१४१ नमस्तत् । १४२ नमस्तत् । १४३ नमस्तत् ।

१४४ नमस्तत् । १४५ नमस्तत् । १४६ नमस्तत् ।

१४७ नमस्तत् ।

५ मयिबर्हमविसेसमपुनरात्^{१४९} मायवमिमिर्त्त गभो वयदपो
 इहमना । अताविष व मेन मायव वविनन व एमि
 कहुग^{१५०} विष । विमिर्त्त व मेर्त्त एव मे वाहामि^{१५१} ति ।
 अतापुनरमय अताविषयावहमिपिबिनमय मंजामो विषमो^{१५२} ।
 आदवकलाप गदिधा नय विमवहुता दिहा मय व इवो ५
 ति गभुता मय आद ववकलाप वेव वारिधा^{१५३} वयदपो ।
 गभो विमव ति वाउम्यहुता मय आद विमवमयमुता
 वेवकलाप विहामि गभ मयवुतापाप विमय विविनपाप वम-
 वीधममय ववता वयता । अता मे विमता हा केन
 उम वव वरमिय ति गभो अमुविषवुतामा मयापापमि- १
 मयममता आगता मयवत । मिला वुतामा गभो मयमुपम ।
 विहमय ५ ममि मयवविषयत वयताप । मयवमयताप वि
 व उहापुम्यं वुतापमय मिता मयव^{१५४} मयवमय वेव मय
 मयमिमकावविमयमयता वयता वयमयवविमयमीत वयताप ति ।
 वीगमिमय अहापय विहिया व मायव वेह वामवमि कय १५
 वयवता मयवमिमयमायताप वता ति इवता वि विमय
 वामता वयवमाय वुतापीत मयमायतापताप वामता ति ॥
 गभो अममहापय मयवमिमय वुता मयमाय इहेव उमुदीये
 दीये मयव मये वविमयताप वयता विममिमय माहवमय

१४९ मयिबर्हम वि मयिबर्हमविसेसमपुनरात् ।

१५० मये वेहवे । १५१ वाहामि । १५२ विमो ।

१५३ मयवविषया । १५४ मयव । १५५ मयवे वेहवे ।

स्वर्ग^{१५} नि रंगहारिण्य पादया मेव समुत्पत्तो । अग
विभो महन्तो पायाभो उचरिमुमिमांश्च न नम्य अभिरमिष-
लीकश्याञ्च विमृशता । विमिषे च मेवं । बीदेवं
पायावपश्चरिजित्त नियन्त्रित्त ह्येभिर्दे विमृशत । ततो
ना तस्मदपशीकषाञ्च विमृशगम्य महमा जारादिहम्यह । तथा ५
च तद्विषयज्ञान विचरिषा यथाशा न भविष्यह नि । एवं च
ह्येव यथाज्ञाना वि उचरिषिभो ह्यह । तस्यैवं मेव
उहाधमीदिव । नृपनरकाञ्चि च यास्या दूरे वि अह न-
रिगाता वाचाञ्च । कल्पनाञ्चि यस्या च यई । यत्र ईयञ्च
निमित्त केन्ता केकाञ्च विमृशत । अथ च वारादाञ्चि अहं ।
तत्र विमृशिता हाहाञ्च यथाज्ञाना यथाज्ञाना अहं अह
दिता यथाज्ञानाञ्चि वास्या नि यथाज्ञाना ये विमृशतो ।
विमिषे अथ । धितुञ्च जीवनाञ्चि यथाज्ञाना यथाज्ञाना
ततो अह नम्य यथाज्ञाना हाहाञ्च तद्विषयञ्च च यई
यथा यथाञ्चि यथाज्ञाना यथाज्ञाना । यथाज्ञानाञ्चि अहं १५
उचरिषा हाहाञ्च विमृशत विमृशत विमृशत विमृशत
हाहाञ्च वि यथाज्ञाना यथाज्ञानाञ्चि यथाज्ञाना यथाज्ञाना
यथाज्ञाना यथाज्ञानाञ्चि यथाज्ञाना यथाज्ञाना

१ ५ अविषय विमृशत १५ विमृशत विमृशत १५
५ (४ १८) विमृशत अ विमृशत १५ १५ १५
हाहाञ्च विमृशत १५ अविषय विमृशत १५
हाहाञ्च विमृशत १५ अविषय विमृशत १५
हाहाञ्च विमृशत १५ अविषय विमृशत १५

- अनुभूतिश्च पुनो सम्यगो होय अनुभूति होय क्व केव
 विद्युत् कल्पवाद्ये वयो आदिमरुत्त सेद्विस्तु हासिनीय मयि-
 वायु कुम्भितु पुनश्चाय उपरधा आभी व इतिवत्प्रमर्ष ।
 ५ अनुभूतिर्ष से वामं पुनश्चायुं हि । कर्म व विद्युत् मय
 ५ दोषमुद्यमकल्पन वयम् हि संकर्म । कर्मो दुर्धर्ष हि के
 वाम वयमपुनो हि । आरपयिदुर्धर्षोय व क्व वाक्यप्रमर्षो
 केव पचको मय विस्तरेद्विस्तु वयो । पुनश्चायि व इत्यो
 वि तयो वाम्ययो वयमिद्विस्तु^{१५} अर्धसुरम्ये अनुदे मराम्यो
 अविष वयमप्यवयिदुो मयो वयोयो तीय केव वममनाय
 १ पुनश्चायमाम्यवयमय केव वाम्यो दोषश्च उपरयो सम्यगो
 वाचातिदीक्षु आदिनिद्वय नमि केव मयो वयमप्यवयम सेद्विस्तु
 विरिक्तवायु आदिवायु कुम्भितु पुनश्चाय उपरको वायु व
 इतिवत्प्रमर्ष अनुभूतिर्ष व के वामं कल्पयति हि । वय
 व आत्मनं विद्वन्मा व मयः । विद्वन्विषं वयिवाहर्ष ।
 १५ अनुभूतिर्षो व के तं वय विमोहो तीय हि व तद्वय । वयं व
 विमप्युदमपुनश्चायमय तयो वयो वयम् । पुनश्चायमम्योमेव
 व के वयोपयि वयमप्यवयमया वयोह केव वयमप्यवयम-
 वामरा वि वायाय वयमह । वयिर्ष व के वयोपयि, व
 वय वयिवायि हि वयवा व वादिर्ष^{१६} के तीय । कदा ।
 १ वयं वाम्यवां पुनश्चायुपय । तं पुन वयं केव वयमप्यवयम
 वाम्यवयोपय^{१७} । वयिवा व वयो मय । पुनश्चि वयमैर्ष हि,

१५४ वय. १५५ । १५५. अयेमि वयमं विद्युत् वयोपयिवा ।

१५६ वयिर्ष । १५६ वयमप्यवयम ।

[illegible]

१६. शुद्धि भाष्यमहति विवेकचक्राक्षर नमो १६५
 भाष्यचक्राक्षर नमो १७०
 शुद्धि १. भाष्यमहति (भाष्यचक्राक्षर) भाष्य चक्राक्षर
 (भाष्यचक्राक्षर) शुद्धि १. १. भाष्यचक्राक्षर (भाष्यचक्राक्षर)
 भाष्य १. १. १. शुद्धिचक्राक्षर (भाष्यचक्राक्षर) ।

समुपजा ये पिता । तित्तु माहन्मयससिक्त^{१०४} श्रीर
 कोपसः । माहन्मयसिक्तकोपसः च समवापकसं भविषा
 मः । तुम्हति किं ते माहन् । माह व बर्हत् सि, ततो पित्र
 न्मा बर्ह पञ्चु जीविषाया । त्वापि माहतिवा न्मा बर्हार्थ

- ५ भविष्या समस्तसि किं सदापिवा माहतिवा । तित्ता व
 तेहि । तित्तुमा च ते । भविष्यो व बर्हि । समवाहपुत्र,
 माहन्मा तु पुत्रा व मोषा समस्तस्य स्य व तुम्हिकसं
 तुम्ह सि भविष्य विषाया माहतिवा । ततो बर्हन्मयसि-
 क्तकोपससि^{१०५} ये श्रीकवस्य तित्तुमा जीविष्यं करं ते
 १ माहन्मयसि^{१०६} । ततो बर्ह तित्तुमापुत्रं येन वत्तुमाससिगो

तित्तु जीवकोपसः किं तित्तुमापुत्रं व बर्हार्थ माहन्म
 तित्तुमापुत्रसिक्तं माहन्मयसिक्तं सि । सा उच तत्तुमापुत्र
 तत्ता तत्तुमा समुपजा समुपजापिहापुत्रं वत्तुमापुत्रो । बर्ह
 च ह इत्युपे सामाह । पृथं ते बर्हि सि ॥ पुत्र व
 १५ सोऽयं सदापि वाचनापुत्रं तित्तुमापुत्रं वत्तुमापुत्रं ।
 मवच को उच तौप मवचो व श्रीकवसो भविष्यत् । तत्तु-
 मापुत्रं तित्तुमापुत्रं तित्तुमापुत्रं तित्तुमापुत्रं तित्तुमापुत्रं
 इत्येव तित्तुमापुत्रं ॥

- ततो माहन्मयसिक्तकोपसः तत्तुमापुत्रं येन मवचो स-
 १ श्रीर वत्तुमापुत्रसिक्तकोपसः पञ्चो वत्तुमापुत्रं । पृथं ते तित्तु-
 मापुत्रं सि ॥

सीहन्मयसिक्तं मवचं । सीहन्मये ते तित्तुमापुत्रं । बर्ह

१०४ माहन्मयसिक्तकोपसः । १०५, वत्तुमापुत्रसिक्तकोपसः ।

१०६ श्रीर वत्तुमापुत्रसिक्तकोपसः ।

कर्मद्वयमावृत्त्यो उच्यते यम संसारो विविचिह्नाभि वा इह
 क्षारीयमावृत्त्याभि मुहुरुच्यते अमुहुरभि कान्तिचो को वा
 कर्म संसारचारगदिसावृत्तगम्यता यदर्थं जन्मो हि । जन्मयो-
 देव प्रजिव कथं पुन उ न च कृणुव ।

न तत्र चङगादसमाञ्जन्या संसारा । गर्ह्या पुन ५
 ह्यभा ॥ न ह्यह । नचगर्हं निरिचगर्हं मनुष्यगर्हं द्युगर्हं
 मुहूर्त्तलक्षणाण च न कुत्रा समानसमावहान्य ग्रहग्रामराज
 पीडितान् गङगादसमाञ्जन्या विद्यपत्रिणाचद्विचचचचान् ॥ न
 मन्तान् मृद नि ॥ न किञ्चि मुहूर्त्तं च दृष्टं ॥ ७५ ॥
 मुच नाच ।

३- नाम काह ३। मा धनिक शक्तिरुत्पादनना ।

साला विषय वसु सन्तुष्ट गणितशास्त्र १ १ ०

संस्थापक **डॉ० श्री आचार्य श्री रामानुज अयंगर**

पञ्चमहादेव नमः सर्वत्र प्रसिद्धः परमेश्वरः १ २ ३

[illegible]

१ विषय-विशेषात्प्राप्तम् । २ ज्ञानं च धर्मवित् इति
संगतम् । ३ गन्तव्ये पुनरिति संगतम् । अथवाहं नृणां मित्रम् ।

अमरविमलपद्मेतिपद्मपद्मे पुष्पपद्मपद्मपद्मे ।

एषो ह्यो विष्णो वेष्णु कृष्ण एषोऽहम् ॥ १०० ॥

अह माधमीकृष्ण दयोद्वापद्मपद्मपद्मे ।

अप्य विराधकृष्ण मुहो कपटीकृष्णपद्मे ॥ १०१ ॥

अपुष्पपद्मपद्मे अमरपद्मे एषो एषो विष्णो । १

अपुष्पपद्मपद्मे वेष्णु कृष्णपद्मे जीमि ॥ १०२ ॥

अहम् वि एषोऽहम् एषो विष्णुकृष्णपद्मपद्मे ।

अमरपद्मपद्मे अमरपद्मे अमरपद्मे ॥ १०३ ॥

अमरपद्मपद्मे अमरपद्मे अमरपद्मे अमरपद्मे ॥ १०४ ॥

अमरपद्मे अमरपद्मे अमरपद्मे अमरपद्मे ॥ १०५ ॥

अमरपद्मे अमरपद्मे अमरपद्मे अमरपद्मे ॥ १०६ ॥

अमरपद्मे अमरपद्मे अमरपद्मे अमरपद्मे ॥ १०७ ॥

अमरपद्मे अमरपद्मे अमरपद्मे अमरपद्मे ॥ १०८ ॥

अमरपद्मे अमरपद्मे अमरपद्मे अमरपद्मे ॥ १०९ ॥

अमरपद्मे अमरपद्मे अमरपद्मे अमरपद्मे ॥ ११० ॥

अमरपद्मे अमरपद्मे अमरपद्मे अमरपद्मे ॥ १११ ॥

अमरपद्मे अमरपद्मे अमरपद्मे अमरपद्मे ॥ ११२ ॥

अमरपद्मे अमरपद्मे अमरपद्मे अमरपद्मे ॥ ११३ ॥

अमरपद्मे अमरपद्मे अमरपद्मे अमरपद्मे ॥ ११४ ॥

अमरपद्मे अमरपद्मे अमरपद्मे अमरपद्मे ॥ ११५ ॥

अमरपद्मे अमरपद्मे अमरपद्मे अमरपद्मे ॥ ११६ ॥

अमरपद्मे अमरपद्मे अमरपद्मे अमरपद्मे ॥ ११७ ॥

अमरपद्मे अमरपद्मे अमरपद्मे अमरपद्मे ॥ ११८ ॥

अमरपद्मे अमरपद्मे अमरपद्मे अमरपद्मे ॥ ११९ ॥

अमरपद्मे अमरपद्मे अमरपद्मे अमरपद्मे ॥ १२० ॥

अमरपद्मे अमरपद्मे अमरपद्मे अमरपद्मे ॥ १२१ ॥

अमरपद्मे अमरपद्मे अमरपद्मे अमरपद्मे ॥ १२२ ॥

अमरकल्पपरिग्रहमन्त्रो रावकल्पमन्त्राचार्यो जगत्प्राप्तो
मन्त्राचार्यो दीक्षावाहकविभिन्नवाचनारसेपावनार्हो यदोद्भव-
ज्ञानं रावरीती समुपमाद्यो वि । एवं च अन्वयानुसारं च
विषयार्हवि विषयेनैव मुक्तस्तथा जगत्तो कोह भवति ॥

इत्युक्तमि सा जयिस्मन्मन्त्राचार्यो ततो विष्णुमुत्तमस्य ५
वाचो यद्विष्णुं लोकात्मादिनिव जगत्प्राप्तये च विविधक-
विहारं कथ्यन् मांशुन तं वेदं पुनरुत्तमवाप्तवाविष्णुमरोत्तम
समुप्यन्तो दुष्टमावकीप दुर्जितेति । दिदो तीप सुमित्रो ।
अथा । यदि हा मे उपायं मुच्यते तेन च निष्ठाच्छिन्नं जगत्ते
प्राप्तं विवर्जितो । तं च दर्शय जगत्प्राप्ता विषय विद्वद्वा १०
दुष्टमावकीप ममज्ञानं नि कथिष्य च साद्विजो तीप रहस्त ।
पञ्चमावगन्ता च गतोसमा येन च बहुमन्त्रं वारम् । तथा च
भविष्यं सिद्धहरवत्सो । जयिष्य च धरिष्येयं मामिष्ये च दुष्ट-
मेयं नि । तीप मन्त्रिणं भविष्यं कोति । साद्विष परिष्वज्यं अथा
दीपं न बहुमन्त्रेति वि । तीप भविष्य । नृपं एव गन्तव्योसो मवि १५
स्तद्व । जगत्तु अथमई जगत्तुं च बहु मन्त्रेति । जगत्तु समुप्यन्तो ते
दोहन्ते अथा इमस्तस्यैव साद्विषा कल्पाणि कथयन्ति वि विविधं
च तीप । पावचाती मे एव गन्तव्यो ता जगत् इमिषा । इन्दीपिहा
वन्तो च मन्त्राचार्यो व समुप्यन्तो ते वक्तव्यो अथा अथेति वृत्ति
ति । ततो भाव्यविषयं वदन्परिष्वज्यं कथ्यारवन्तं अनुवाच २
तेन कम्मवर्तितावर्त्तं कथयन्तवा । च च सा विष्णुहन्त-
व्योसोस्य १३३ वि । ततो सा जगत्प्राप्तयेयं कोह-

अथचित्तं विषयो वैवाच्यम्^{३५} तदेव सत्साम्ये ।

इत्थं वसतसो वि व अविष्कृतसो तसो होइ ॥ १ १ ॥

संक्रमो व सत्तरसपिहो । अविर्ष व ।

वत्तासत्तरसपिहो अविष्कृतसपिहो वत्तासत्तरसपिहो ।

५ एवचित्तचित्तं संक्रमो व इव वत्तासपिहो ॥ १ १ ॥

सत्तं इव विवत्तासपिहो ॥ सोत्तं व संक्रमं च विवत्ता-
केवत्ता । अविष्कृतं व अविष्कृतसपिहोवेवत्तासपिहो ॥ अविष्कृतं
व अविष्कृतसपिहोवेवत्तासपिहो ॥ अविष्कृतं व अविष्कृतसपिहोवेवत्तासपिहो ॥

एवं व सोत्तं अविष्कृतसपिहोवेवत्तासपिहो ॥
१ वत्तासपिहोवेवत्तासपिहो ॥ सोत्तं सोत्तं
वत्तासपिहो । एवं वत्तासपिहोवेवत्तासपिहो ॥ अविष्कृतं
वि । अविष्कृतं वत्तासपिहोवेवत्तासपिहो ॥ अविष्कृतं
वत्तासपिहोवेवत्तासपिहो ॥ अविष्कृतं वत्तासपिहोवेवत्तासपिहो ॥

तसो अविष्कृतं अविष्कृतं अविष्कृतं अविष्कृतं
३५ अविष्कृतं अविष्कृतं अविष्कृतं अविष्कृतं
तसो अविष्कृतं अविष्कृतं अविष्कृतं अविष्कृतं
तसो अविष्कृतं अविष्कृतं अविष्कृतं अविष्कृतं
तसो अविष्कृतं अविष्कृतं अविष्कृतं अविष्कृतं
तसो अविष्कृतं अविष्कृतं अविष्कृतं अविष्कृतं
तसो अविष्कृतं अविष्कृतं अविष्कृतं अविष्कृतं
तसो अविष्कृतं अविष्कृतं अविष्कृतं अविष्कृतं

अविष्कृतं व अविष्कृतं अविष्कृतं अविष्कृतं
५ अविष्कृतं अविष्कृतं अविष्कृतं अविष्कृतं
तसो अविष्कृतं अविष्कृतं अविष्कृतं अविष्कृतं
तसो अविष्कृतं अविष्कृतं अविष्कृतं अविष्कृतं
तसो अविष्कृतं अविष्कृतं अविष्कृतं अविष्कृतं
तसो अविष्कृतं अविष्कृतं अविष्कृतं अविष्कृतं
तसो अविष्कृतं अविष्कृतं अविष्कृतं अविष्कृतं
तसो अविष्कृतं अविष्कृतं अविष्कृतं अविष्कृतं

बन्धनस्य यत्किञ्चन तन्नो सपत्न्यस्य मन्त्रादौ अन्तर्गतसाम-
न्तमन्त्रादे रीनाचारविधिबन्धनोपचारसमाप्तमार्गं बहोदृक्पुण्य-
होत्रोपचारिसी समुपगम्यो वि । एवं च अन्तर्गतपुनर्चं च
विपपद्यति विष मेहयि सुवन्तस्त बह्वन्ता काह व्यक्ते ४

एतन्मार्गं हि तन्नो बधिसम्पन्नाः सन्तो नन्नो विस्तृष्टमारम्भ ५
रात्रौ चविहर्षं संधारमादिभिश्च भवन्त्यसौ च विधि वास्तव-
विहारं काव्यमोक्षं तं वदं पुण्यक्रमधामचारिणादोषेण
समुपगता इष्टुमाचकीप इच्छति । शिष्टो दीप सुमित्रता ।
अथा । पश्चिमा मे उर्ध्वं पुनश्चो त्वं च विमर्शितश्च उक्तो
रात्रौ विच्छिन्ना । तं च वदं सम्पन्ना विप विच्छिन्ना १०
इष्टुमाचकी नमस्कृतं । तं चविहर्षं च संधिना दीपं वदंस्त ।
एवमुपाचरन्त्या च तद्वन्तो केच न इष्टुमाचं वदंस्त रात्रौ च
बहिर्चं सिधेहपरमो । मन्त्रिणा च परिवर्षणं सामिनि च हस्त-
मन्त्रं ति । तीर्थ मन्त्रिणं किमिहं करोमि । साहिच परिवर्षणं अथा
दोषं च इष्टुमाचसि ति । तीर्थ मन्त्रिणं । एवं एव गन्मदोसो मदि १५
एवम् । अथा अथा अथा अथा अथा अथा अथा अथा अथा अथा अथा
दोषो अथा इमस्तं केच रात्रौ अन्तापि अथा अथा ति चिन्ति
च तीर्थ मन्त्रिणा मे एव गन्मो ता अथा इमिना । इन्तीमहा
बन्धो च मन्त्राचरन्तो च समुपगता से वन्ताओ अथा पाठेति एवं
ति । तन्नो अन्तोचिह्नं पदान्परिवर्षं कञ्जान्पचात् अन्तोचो २
तेच गन्मन्त्रिसाहर्षं अन्तमारुहा । च च पा विमर्शक-
मन्त्रादेव ३ वदं ति । तन्नो ता अन्तोचिह्नं अन्तोच-

- चर्मगरीयं च परिशुद्धक्यं यथा । शुचिणा च ताया ।
 मुन्दरि किं ते च संयजद् केच यत् ते लुहिता ज्ञानं किं
 यत् सप्त संहितुस्मातेष्विषं च विन्देत्तु त्वं ज्योत्स्ना^४
 त्विषं कुमुदनी एवं सिग्याति^५ चि । ततो संहितुषिकन्दर्पे^६
 ५ ध्विषं कुमुदापनीय । अज्जडच, ईरिषो मे विन्देत्तो, केच
 विन्देति जज्ञात्वं वाक्यपुत्रि चि । राह्या ध्विषं 'मुन्दरि
 किंविमिच्छे चि । कुमुदापनीय ध्विषं । अज्जडच ज्ञान-
 वेचामि मे युक्त्यु चि । अविज्ज ज्ञादज्जमरिदकोचना
 साग्याका^७ संयुक्त । ततो राह्या महन्तो मे विन्देत्तो
 १ तत् जज्ञं तात् इमिषा यथाय केच, यद् ईवं अविज्जामि^८
 चि विज्जिज्ज अविज्जता^९ यथा यज्ञो यज्ञो यज्ञो । युचो
 च मे समाहूतो मन्त्रवेदायमुदा सौच्यो, अच्युमाचं च
 ध्विषो राह्या । किं ह्यं तुदात्वं तुविषिकन्दर्पानं चि
 एवं अविज्जकण्डकण्डकेद् च परिशुद्धक्याचि हेदि ज्योत्स्ना^{१०}
 १५ चि । न च ज्योत्स्नाकपुत्रिमा^{११} एत विन्देत्तो, जज्ञो जीव
 कोक्तामृता मे वेधी । किं च ते कर्तुं ज्ञं । एतेन कर्त्तुं
 वेत्त वेधीय न अज्जड चि मन्त्रवेदाय ध्विषं । अज्ञात्वं
 एचवेधं, अचरामिषीकमातुच्छा अविषेता केच केचनं पूज ज्यो-
 त्स्ना^{१२} का तुवात्त महाराओ । महाराच च अविष्यधि
 २ चि अविषं कर्त्तव्य । तथा चि न जज्ञा ज्ञाओ चि अज्ज

४ ज्योत्स्ना । ४ १ क्षीयव । ४ २ यज्ज । ४ ३
 अविज्जामि । ४ अविज्ज । ४ ५ ज्योत्स्नाकपुत्रिमा ।
 ४ ६ अज्ञात्वं ।

कर्तव्यम् । राक्षसा अभिर्षम् । अनुकल्पयेत् संममत्स्य, तं उद्यम
 सख्यं न सचमेव कीदृह इतर निवेद्यम् चि । ता कदेउ माई
 को एव कर्मस्यो चि । तयो मय्येह्यात् ममममसाप् विव
 मविनिज्जो ममममेवसाओ राहुकपरायेन ममसाहममसाओ
 ममहातो चि । राक्षसा चिभिर्षम् । मदा ता हरीद ममावी ५
 ममहाताओ मेहा मेमाकपराहम् चि व बहुमकह चि ।
 ममहाकपरा व राहुकपरा मम मममविज्जो मे मविस्तह चि
 उद्यम चिमेमि । मिमज्जिओ व नेण उद्यम मममविर्ष ममि-
 स्सामि न मदा उद्यम चि ममिज्ज मेवीरिज्जो । मदा
 चिओ मममागरो मम मममममी । मिहा ममस्य एव कुज्जा । १
 चिमिच व नेय । कुज ममीच ममिर्षम् । ममहा मा स ममिओ
 उद्यम हीस चि मेवीरिओ ममिम्मा म एव माव एव
 उद्यमा । कुमुकिममम राक्षसा ममिमा मम राहुवाहि
 ममम मममममम ममिज्जिओ व ममिच मेममावीए मेव
 मेवीच ममिज्ज दिममि । ममम व मममाए मेव ममममम १५
 मेव ममिज्ज मेमेमो ममममम विवमाहिममो । बहुम
 चिओ मममा । ममिचो व मममावम मेवी । ममिचि
 मदा मममि मेमम ममे मदा एमा चि व विममह चि ।
 ममममममममम ममिमुर्ष हीए । ममा या उद्यमा मेमो

४ अ वेभ कयलवयम् । ४ कृतिषः । ६ वा. पा १-१
 अरिषदि कृतिषम् । ४ २. अन्तर् उपरान् बहिः दन्त ।
 रोह उपर । ६ वा. पा १-१ पोह उपर ।

दोहको । पञ्च नितावपुष्पावाप् द्वाविभ्यो के रावा । ततो
 समाञ्जस्य^{४१} ऋषा मभिरा व जगित्वा । स्यामिभि वच-
 न्दृष्टाद् व ताव देवता विदेवनीभ्यो तत्पञ्चम्यो ऋषि व
 मर्म ति । पञ्च ऋषिर्भ्यः करिष्यामि ति । करिष्युर्भं टीप् ।

५ अथय इविष्यसमप् कर्त्तव्यप्यप् रिषदे क्यूवा ऐरी । सप्त-
 विभ्यो टीप् मरुताको । मभिरा व ऐव । स्यामिभि वचुमभ्ये
 विव देवतस्य एव कर्म्यो वकतीषाद् । ता वक्त इतिता वक्तव्य
 संवदुत मभ्यो देवतस्य विदेहपद् ति । टीप् मभिरं । वचमेव
 ति । मर्म विव विषय्य कर्त्तुर्भं वमत्तेव^{४२} ति । ततो

६ वच्यपिभ्यो माहवीषामिहावाद् वासवेटीप् वारवा । गवा वैर्भ
 वृमिष्यता । वज्रमर्त्तमि रिह्वा वाह्या । वृद्धिवा व भिर्मेव
 ति । ततो वसवस्तस्य केव्यमवीप् मभिरं माहविषाद् ऐव
 व भिभि वि । वज्रमर्त्तमि रद्वं वाकेव । ततो वसव रद्वं
 वृमिष्य मभिरं वाह्या । वा वावे विमेव वधिरं ति ।

१५ ततो वीसहाव्यमवावाद्^{४३} स्यादिवा कवकपुष्पता माहवीषाद् ।
 ततो वाह्या वादिभ्यो वारभ्यो । विमिर्भं व वच । व दृष्ट
 ववाव इत्या पुन्य मभिराह ति । सवभिरभ्यो वचवादीर्भं ।
 सारिवाभ्यो ताभ्यो वा वद्वि वावक्य वसभ्यो धरिस्तद्
 ता विमिर्भं वस वावाभ्यो वृष्ये । विम्यविषा ऐरी वाह्या-

९ वरी व । कर्त्ताभिरं व देवीमर्त्तविष्यतुोदिवा इति वच-
 द्गुण त्वादिर्भं वहाप्यव । एवं व वाह्यता वीद् वद्वे ।
 स्यादिर्भं वाव वावक्य वाक्यो वि । कर्त्तुभ्यो कर्त्तु-

पाहिजे कळकळावे । पुण्यकर्मक्षेत्री नराणां पदं विषमविधौ ।
दिवं च जगत्तु ॥

अथवा एतद्वचनवाची आरविष्वा^{११} "दुग्धार्द्रं वायुं सामान्तराणां दुग्धभूमिष्वक्यामिषायां विन्यस्ता जीह्वाचाम्प" । विवेहर्षराहण । विमज्जिभा नेत्रं नस्युर्ध्वं विन्येषां । मभूमिष्वक्या^{१२} च वा पराजिभा नल । निषहृष्वं च दुग्धिभां राणां वषट्वा सप्तमेव कमरिष्वेव^{१३} । गच्छा पञ्चाक्षरमिष । एतद्वचनमि विन्युर्ध्वं पुच्छिन्व करिहर्षमे पञ्चाक्षरं करिचराचरिद्विष्य अन्नाभां नादहर्षमि महा कद मि अयि विद्वं ननुपच्छर्द्र । गच्छा न च व मूमिमाग राणां अत्र विद्वं नेत्रं महाक्षमा अहर्षमिष्वहृष्वकी । विविन्वपञ्चविम्यागुरा गह्विष्यमन्त्रमगुह्यमाया पञ्चाक्षरमुपैष्यमवमा दूषकावपनिह्वा महाया कुरोष्य गमिष्यमाया तुल्यमुपहृत्वा कुररा वि दिमाचकराच्यमन्त्र एतच्छवीमच्छर्द्रं अय्यारंभ । अहा अहा य अवाया दुरा गमह तदा तदा या वि अजभुवहृत्तमं तुल्यमुवहृत्तमा वि एतल्लमगुह्यं मि । १५ ४ केव पञ्चि ह जीह्वक्यामहाविष्वामे अहर्षिचामन्त्रकार्थं आपुरिन्विष्वेवहृद वहृचामवकाहृत्तम विन्यस्या राणां विन्यिष्व

४१ अस्मिन्नाद्यन्ती आद्यविधः १२ दृग्भूदिकल्पितं विरो
धीभूतं सिद्धगन्ताः । ४२ अयमेव व्यपश्च १ गन्ता २ वेद
धूमिभूता गन्ता व्यपश्च ३३ एव महाभूतः अतिहृत्पञ्चदश्यादि विधि
येनमन्त्रविधयस्तु गृह्यसंस्कारादयः अयमप्युपेक्षाया इत्यतः
इत्येवमन्त्राव तद्वत् दृग्भूदिकल्पितं अयमप्युपेक्षाया, दृग्भूतान्ती
अदि दिग्भूतदिकल्पितानां च रक्षादिकल्पितं अयमप्युपेक्षाया । दिग्भूत
वि+मि+६-४^१अयमप्युपेक्षाया ।

- न नन । इत्थं एवं वनमिह न न न इह उच्यते । गति
 वनमो नुरोच वि नुच्यता, नुच्यतेच वि ननुको वि ।
 ननुच्यताच वि पते न ननुचं विरजति, अवि न ननुच
 ननुचि न न ननुचविन्यास्यत् मोचयिता ननु ननु
 ५ ननुचि । ता वि इति ननुचविन्यास्यत् ननुच ननुच
 इत्ये^{११५} । ननुचि ननुचविन्यास्यत्, ननुच ननुचविन्यास्यत्^{११६}
 ननुचि ननुच वि ननुच ननुच ननुचविन्यास्यत् । ननुच ननुच
 ननुच ननुचि ननुचविन्यास्यत् ननुच । ननुचविन्यास्यत् ननुच
 ननुच^{११७} विन्यास्यत् ननुच । ननुच ।
 १ ननुचविन्यास्यत् विन्यास्यत् विन्यास्यत् विन्यास्यत् ।
 ननुचविन्यास्यत् ननुचविन्यास्यत् विन्यास्यत् विन्यास्यत्^{११८} । ननुच ।
 ननुचविन्यास्यत् ननुचविन्यास्यत् ननुचविन्यास्यत् ।
 ननुचविन्यास्यत् ननुचविन्यास्यत् ननुचविन्यास्यत् । १ ५ ०
 ननुचविन्यास्यत् ननुचविन्यास्यत् ननुचविन्यास्यत् ।
 १५ ननुचविन्यास्यत् ननुचविन्यास्यत् ननुचविन्यास्यत् । १ ५ ५
 ननुचविन्यास्यत् ननुचविन्यास्यत् ननुचविन्यास्यत् ।
 ननुचविन्यास्यत् ननुचविन्यास्यत् ननुचविन्यास्यत् । १ ५ ५
 ननुचविन्यास्यत् ननुचविन्यास्यत् ननुचविन्यास्यत् ।
 ननुचविन्यास्यत् ननुचविन्यास्यत् ननुचविन्यास्यत् ।
 ननुचविन्यास्यत् ननुचविन्यास्यत् ननुचविन्यास्यत् ।
 १ ननुचविन्यास्यत् ननुचविन्यास्यत् ननुचविन्यास्यत् ।
 ननुचविन्यास्यत् ननुचविन्यास्यत् ननुचविन्यास्यत् ।

११५ तावत् वि ननुचविन्यास्यत् ननुचविन्यास्यत् । ११६
 ननुचविन्यास्यत् । ११७ ननुचविन्यास्यत् । ११८ ननुच
 ननुचविन्यास्यत् विन्यास्यत् विन्यास्यत् । ननुचविन्यास्यत्
 ननुचविन्यास्यत् ननुचविन्यास्यत् । ११९ ननुच
 ननुचविन्यास्यत् ननुचविन्यास्यत् ननुचविन्यास्यत् ।

[illegible][illegible]

४२५ **पैदाकीमुहुरी** एव **कर्णवज्रम्** । **पैदाकी** **पारवर्णिता** **विद्या** ।

४१२ कर्मिणं ह्य नृपुंसकः । कर्मिणस्तु पुत्रवत् । एतन्मते
तु कर्मिणः । ४१३ वैश्यान्महर्षिणोवाचकृत्स्नः । ४१४
वैश एव हिरोवाचकः च कृत्स्नः ।

इतो च पुनश्चपञ्चमशोसधो अमुधिवरिन्दाविष्णो
 वरिधो दुष्महन्त इह अजन्मकुमारो । मन्त्रिषु च तेहि अर्धे
 बह्व्ययशोण्य वाचाधमो महाराज ति । मुधो बहिसेवकु-
 ल्लो । मिष्ठादिभिर्धेनैः अभिरतुद्रुवाप् च विपरीतो परिभागे
 व्यक्तवत् । चिमिर्धं च वज्र । दुष्महन्तैः इमिषा कपटैश्च १
 मारिर्धं वरिधिलो । न्य अहमहमं च क्लिप्तमि । व्यक्तं व्यक्तं
 चि एवमि कुल्ले अर्धं ये राजेय अं ॥ एषश्च हिर्धं संप्रसाह ।
 तं पुनः सन्ध्याशयिर्धं अमेकं वचाहन्त वक्त वचाह ति ॥
 अन्तर्गमि सहाविधो राहन्त वाचन्ता । वाच वक्तव्यं व्यक्तं,
 तत्रा परिहारकुह्यो^{११६} तत्रो कुमारवक्तव्यं राचा । तेच चि १०
 च 'न इभा मुन्यराजो क्वाधो ति क्लिप्त्य पुन्यपुन्यवरो
 क्षेत्र महमा इय इय ति मन्त्रिषु वक्तव्यावापिष्य वक्तव्य-
 परितन्त्रवाचधो मुधिमन्त्रविज्ञा परिहार वाचाहन्त वाहन्त
 शरीकभा राचा । अन्तर्गमि समुद्राह्यो वक्तव्य, संस्थाधो
 वचाहन्तवत्तयोहा परिवेदिता^{११७} समन्तथा राचमाहन्त व्यक्तो, १५
 पाहन्त संगमो । तत्रो राहन्ता विवस्वतीरोहन्तवत्त सन्निधं
 सैव^{११८} । मन्त्रिषु च तेच । चि ॥ इवापि मुधिवर्ध, अर्धं
 वाच वाचाह्यो वेच दुष्मन्त म् एव चि वाचाह्य तत्र वरिह
 राचामिर्धं वक्तव्य एव ये राच ति अन्तर्गमि सम्यग्धो
 कुमार्य क्लेदि नं विविदक्ल्लेदि । तत्रो अं कुमारो वाचा- २०
 वेह ति मन्त्रिषु वाचन्तीवृधो च ते कुमार्य । पाठिका वक्त-

११६ एवमे । ११७. प्रतिपादितम् । ११. परिवेदिता ।

११९ एव एका विवस्वतीरोहन्तवत्त सन्निधं सैव ।

कदा वैशाखपूर्णिमा गन्धमार्ग्याय विष्णुहरकमन्त्रिणां सप्तमे
वर्षे कर्कश^{१४१} ति ॥

- इतो न चन्द्रिचकलन्याय वि कोट्यधममन्त्रिणां
वृहदेवं के जीविर्न कर्कशेष्टं संप्रममन्त्रिर्न ति जीविर्न
५ राह्य । विवेष्टं सप्तमन्त्रि । इतिथो वृष्टो । वेष्टिथो ठेवं
वेष्टमन्त्रो नाम विष्टमन्त्रि^{१४२} गच्छ मुष्टमन्त्रेति ति ।
वृष्टो न वृष्टो अमुष्टमन्त्रे विष्टमा अष्टमन्त्रि^{१४३} ति ।
गच्छो वेष्टमन्त्रो, विष्टो ठेवं राधा अष्टिथो न । देव वेष्टमन्त्र-
मन्त्रे सप्तमन्त्रे विष्टमा कर्कशेति ति । वृष्टो न वेष्टो नाम
१ सप्तमन्त्रिणां विष्टमन्त्रे अमुष्टमन्त्रे वृष्टिर्न कर्कशमन्त्रे सप्तम-
दिष्टमन्त्रे, वेष्टमन्त्रमन्त्रो कर्कशे सप्तमन्त्रि न सप्तमन्त्रिणां
सप्तमन्त्रे ठेवं वृष्टमन्त्रे सप्तमन्त्रे न विष्टमन्त्रे विष्ट-
मन्त्रि न वृष्टमन्त्रे सप्तमन्त्रे, अष्टिथो न सप्तमन्त्रिणां, अष्टिथो
कर्कशमन्त्रे । ता नृ वि नृ एकमन्त्रो राधा वि वृष्टिर्न
१५ कर्कशमन्त्रे न वृष्टिर्नमन्त्रो सप्तमन्त्रे ति । ठेवं सप्तमन्त्रे वृष्टिर्न-
मन्त्रिणां कर्कशे देव वृष्टे नाम वेष्टो, ठेवं न वृष्टिर्नमन्त्रे सप्तमन्त्रे
वृष्टे ति । ता कर्कशमन्त्रे वेष्टो वृष्टिर्नमन्त्रे कर्कशमन्त्रे सप्तमन्त्रे
जीविमन्त्रो वि वृष्टिर्न कर्कशमन्त्रे कर्कशमन्त्रे सप्तमन्त्रे सप्तमन्त्रे
ति । राधा सप्तमन्त्रे सो वेष्टमन्त्रे न वृष्टो ठेवं नृ वृष्टे
२ कर्कशमन्त्रे वृष्टिर्नमन्त्रे । अष्टिथो न सप्तमन्त्रे कर्कशे सप्तमन्त्रे
न कर्कशमन्त्रे न वेष्टे । अष्टिथो न सप्तमन्त्रे अष्टिथो

१४१ वैशाखपूर्णिमा विष्टमन्त्रमन्त्रिणां कर्कशे सप्तमन्त्रे सप्तमन्त्रे ।

१४२ विष्टमन्त्रे विष्टमन्त्रे । १४३ अमुष्टमन्त्रे विष्टमन्त्रे विष्टमन्त्रे ।

अथसर्व । अथो न आहारमार्गं करोमि । ति । तेन अग्निं
अनीतमार्गमि आहारमार्गं धुवो ते हृषित्वा । राह्यं अग्निं ।
अकारणो ते करोमि; अथपुनरा तु उपस्थितो हवति । तेन
अग्निं । देव विष्णुपुत्रो देव तुभं हमारचस्वित्; त्वं मय
ते कर्तव्यं करिस्व ॥

एकान्तमि विनाश देवसम्मो^{१११} ति संज्ञायामरिसमेतो
वेत्तुन सार्धं अथो न आचन्दो । अग्निं न तेन । अहं न
आहारमार्गं करोमि । ता इमिन् एकान्तमीहाह्वयतिवा करचन्देन
सीतं ते विनामि । राह्यं अग्निं ।

अथन्ते मरचन्ते देहाद्यर्तं असाक्षममर्तं । १*

को उरिहृत्वा वाच मरचन्त अचरन्त एतन्ते ॥ १ १ ॥

यन्मममिहमावीर्हं सखिचन्देर्हं सर्वं न सुखन्तं ।

अधुममर्तं मरचन्ते अग्निं ति अथो न अहं मरच^{११२} ॥ ११ ॥

संविद्यन्त परमममेकममेव सविद्यन्तं न ।

अहं त्वं कोहं पुनरो नन्वा अचकार्य विमिह^{११३} ॥ १११ ॥ १

बीजमविच्यमवस्तं मार्तं ति मर्यमि विच्यन्ते अम्स ।

सुखापारपुत्रं न न आना बीजिह तत्त्व^{११४} ॥ ११२ ॥

११४ विद्यन् करोति । ११५ आवीर्हं आनीयि मित्तरं ।

सुखन्तं सुखमन्तं । मर्यममिति मित्तरं सखिचन्देरे एतं एव

सुखमन्तं अनुकम्पय मरचन्ते बीजहीति अथ न न मरचति । ११६

संविद्यन्त परमममेकममेव सविद्यन्तं न । यदि एतं कोऽपि

पुरातः, मरचति मरचकार्य विमिह । ११७ बीजितममिहमवस्तं

मरचमिति मरचि विच्यन्ते अम्स । सुखापारपुत्रोः एव न अथा

बीजिते तत्त्व ॥

इति अत्रावबुद्धयो वाहिसवविदुम्बजाकम् नृ ॥

मनुजमवबुद्धयः विद्याकम्बहो कोमायो ॥ ११३ ॥

न तमेव कथयन् न व पठित्वा विद्यामुक्तिं वा ।

पठ्यन्तुर् विद्या इति न मन् मन्मतेषु ॥ ११४ ॥

५ कथं विद्या विधिना पुनो पुनो ज्ञातं न ज्ञातं न ।

ते नमस्तुभिरासा यतोयद् ननुवाञ्छितं ॥ ११५ ॥

जातकरोमासासा विद्यावन्माराधनं अमकृतं ।

पाठं पठित्वायुर् गार् मन्मतेषु बीहति ॥ ११६ ॥

लोसिपकवन्मतेषु परिभाषितकमुक्तेर्विद्यया ।

१ किं इव कथयन् कथयित्वा मनुजम् ॥ ११ ॥

जातकरोमासासा विद्यावन्माराधनं अमकृतं ।

लोसिपकवन्मतेषु परिभाषितकमुक्तेर्विद्यया ॥ ११६ ॥

मुपदिशतकवन्मतेषु विधिना विद्यावन्मतेषु ।

मतेषु मन्मतेषु यतोयद् विद्यावन्मतेषु ॥ ११७ ॥

१५ अत्र मन्मतेषु कथं विद्यावन्मतेषु विद्यावन्मतेषु ।

मतेषु विद्यावन्मतेषु विद्यावन्मतेषु ॥ ११८ ॥

जातकरोमासासा विद्यावन्माराधनं अमकृतं ।

पाठं पठित्वायुर् कथयन्मतेषु विद्यावन्मतेषु ॥ ११९ ॥

न विद्यावन्मतेषु विद्यावन्मतेषु विद्यावन्मतेषु ।

२ न न विद्यावन्मतेषु विद्यावन्मतेषु विद्यावन्मतेषु ॥ १२० ॥

४४ अत्र मन्मतेषु विद्यावन्मतेषु विद्यावन्मतेषु ।

मन्मतेषु विद्यावन्मतेषु विद्यावन्मतेषु ।

४४५ + + + इति विद्यावन्मतेषु विद्यावन्मतेषु ।

४४६ + + + इति विद्यावन्मतेषु विद्यावन्मतेषु ।

४४७ + + + इति विद्यावन्मतेषु विद्यावन्मतेषु ।

४४८ + + + इति विद्यावन्मतेषु विद्यावन्मतेषु ।

अह वा सुखाह साक्षाह कसलो कीनवाह कसेन ।
 इह मूपाह कसलो सुवाह बापाह बापाह ॥ २१३ ॥
 अह वाह मन्त्रुयसा सन्त्रुयसुह सुरेसु विवाहित ।
 मन्त्रुयसो पसाहो अह अतरोयवाहित ॥ २१४ ॥
 किं इह वादिद्वारोमाद्योमन्त्रुयसुह मन्त्रुयसो ।
 मन्त्रुयसो पसाहो अह विवाह करो विमेध वि ॥ २१५ ॥
 वा मा कवीरज्यसेविपस्य कवस्य देहि कवस्य ।
 वा इ मन्त्रुयसोह इहो वि सु विपस्य ॥ २१६ ॥
 इह मन्त्रुयसोह कव मा विपस्य कवसेहि ।
 तेवमाहि कव कव इह कवस्य ॥ २१७ ॥ १०
 सोम्य इह कव सोम्यकवविवाहकवसेह ।
 अह कवमाहि कव पसाहो सीसेमि कवसेह ॥ २१८ ॥
 परिधिनिधं वा केह कवो विपस्य वि सुविपस्य ।
 'सुम्यकवस्यसोहो पसाहो वि विपस्यसेह ॥ २१९ ॥
 'मन्त्रो सुम्यकवस्य कवमाहि पसाहो कवसेह ॥ २२० ॥
 कवसेहो सुम्येह वा विमिधमेध करो होह ॥ २२१ ॥
 पसाहो विपस्यसो सुम्यो वि इहो पसाहमेध ।
 विमिधमेधो मन्त्रुयसो कवस्यसो कवस्यसेह ॥ २२२ ॥
 मन्त्रुयसो कवस्यसो मन्त्रुयसो सुम्यसेह ॥ २२३ ॥
 अह कवस्यसो कीनसो विमन्त्रुयसो ॥ २२४ ॥ २०
 इहो वि वा कवसेह पसाह मन्त्रुयसो कवस्यसेह ।
 कवस्यसो मन्त्रुयसो कवस्यसो मन्त्रुयसो ॥ २२५ ॥
 कवस्यसेह अह मन्त्रुयसो कवस्यसेह वा मा विपस्य ।
 विमिधमेधमन्त्रुयसो पसाहो कव कवस्यसेह ॥ २२६ ॥

४५४ कव वा कवः (मन्त्रुयसो) कसेन पसाहो मन्त्रुयसो
 सुम्यसेह, एवं सुम्यसेह मन्त्रुयसो मन्त्रुयसो सुम्यसेह । ४५५
 मन्त्रुयसो । ४५६ सुम्यसेह ।

NOTES

[The numbers given in front of the Notes refer to pages and lines respectively]

1 3-4 There is विरोधानास Mark the expressions परम-मिति-ब्रह्मार्थ and ब्रह्म-मार्थ, ब्रह्म-बोध and बोध-संज्ञा and ब्रह्म-मार्थ ।

1 7 तिस्रपञ्चवससम् [दीर्घप्रवर्तनसमये] At the time of establishing the fourfold order of monks, nuns laymen and laywomen. तिस्र is defined as :
तिस्रं ति पुणं मयि संघो वो वाचवर्यवाच्ये ।

2 3-4 refers to सम्मत्त, ज्ञान and चर्य See इत्यस्मादि ॥ १ ॥ १. सम्मत्तज्ञानचर्यमिति मोक्षमार्गः ॥ १ ॥ The right belief the right knowledge and right conduct constitute the path of absolution
येहि त्वि मत्तिवार्त्त = सम्मत्तुमत्तिवार्त्त, cf verses 6 10. on this page; for details see इत्यर्थ १ १

2 9-10 सोचयेहि can be also understood as
"With regard to those that are worthy to be heard"

2 11 इत्यस्मादि which is accompanied with those things i. e. मोक्ष्य ग्रंथनीय परिहर्ष्य and वाच्य इत्य as described in verses 6-10

2 13. From this onward, the author proceeds to describe the three types of the matter of the

plot viz. celestial, celestial-temporal and temporal. Then he lays down that the stories in general can be of four kinds viz. the wealth-story the love-story the religion-story and the mixed story. The author goes on with the discussion upto 4 12.

2. 19-21 कथोदयवर्णिमः [कर्णोदयवर्णिमः] which is constituted with the outstanding matter of wealth. उद्योगः (उद्योगः) the main-spring of the plot; the efficient cause which supplies the motive to the plot. कर्मसिद्धिर्वाणिज्यमिहोद्योगः इति a sword i.e. warfare, मणि नैः i.e. sending of communications, letters etc. कर्म अगृह्यते; वाणिज्य trading, मित्रं कर्म विविधवाद्ययन्त्रादुद्योगः संयोजनं which consists of big applications such as the application of varied metals. This refers to the arts such as alchemy making of alloys etc. सामर्थ्यवर्णनम् etc. उद्योगः bribery to change those on the opposite side, उद्योगः is often used in Sūtras for शत्रु

3 | विमलपुत्रवत्पद्मवद्विजयवर्धनसिद्धिर्वा which treats
with the cleverness in arts (कर्मवृत्तिवत्) age
(वयः) body (शरीर) and wealth (धनः). This ex-
pression is very corrupt in Mss. Age = youth;
body = beauty of the body

3 2 सूत्रादयस्तद्विषयमाद्यनुवत्तमाहवत्सर्गगाथा which is accompanied with things like the movements of the female messengers (सूतीगन्धर्व), amours (रसिच=रसिच) and the consequent affection (मायागुह-
द्वय) etc.

3 3-4. अथमात्र etc. सुनिर्णयं सुनी दि अहस्त अनुवत्ता
इत्यवत्स वा निष्क्रीडनं । (See the text P 107 lines
17-18) Tatt. 12 6 इत्यमः समामाईवादीयव्यवहारपद
तत्त्वानामिदं विषयमात्रमर्थमिति वदते ॥ In this ५0tra त्वय is
mentioned in the place of सुनी. See Translation.

3 4-5. See Translation for the proper understanding of the अनुवत्ता or partial vats.

3. 6 अथमभिज्ञा [अथमभिज्ञा] the state of en-
doring hunger thirst etc. without the will to
destroy actions etc.

3 7 निष्ठा २. ६ वरं वरं and अथ

3 8 अहोवनेवद्यमवसिद्धा Well-known due to
the incorporation of the facts of secular loves
and doctrines.

3. 9 संक्षिप्तम् [संक्षिप्तम्] The story with
the mixed back-ground. The divisions of कथा in
this manner are followed by मिहिरि in his इति
महद्वचनम् It is worthy of note that इत्योक्त gives
altogether a different connotation to the word
संक्षिप्तम् in his work इत्योक्तम् It will be in-

formative to quote गवताः giving the divisions of गवा 28 given by him —

पशुपद्ममाशुचा माहृद्वदेधिरन्वपधिरुहः ।
 मुद्रा मधुहृद्वद विव व्यापमधिरन्वपधिरुहः ॥
 कोरुहदेव गवत् कवचमन्त्रोव लक्षधिरुहः ।
 सिधिर कवचमन्त्रोव ता विव केसावभासिहः ॥
 लक्षधृदा गुणधृदा सिधिरमन्त्रोव लक्षधिरुहः ।
 लक्षधृदागमधृदा लक्षधिरुहः वि वाचमा ॥

3. 16. माधिरुहधिरुहधिरुहधिरुहो । e. following in a manner convenient to the senses which are the enemies of the reality

3 18 विहृद्वद्वेधधिरुहः [विहृद्वद्वेधधिरुहः] which is simply composed of ridiculous things.

4 5 वाचधिरुहः [वाचधिरुहः] On account of the different character of the mental receptacle (= mental bent).

5 5-6 The proso-order of the stanza वाच माधो न (= वाच) इवहः को व मन्त्रोव इवहो व लक्षधिरुहः धिरुहः वाचः लक्षधिरुहः (लो) व वाचः ।

5 ॥ वाचधिरुहः : o those who are devotees and others i. e. non-devotees.

5 12 St. Trans. Though there are many births of them both, all of them are not useful; there is the mutual fitness among nine (births) therefore this enumeration is said.

5 17 अक्षिर्बं च पुण्यपरिधिं This shows that the nucleus of this legend is traditional. Refer 6. 9-10 एवमेवमथ चरित्यस्तुगहविगाहाहो । मेरुर्बं पृथगिति च न गुरुच एताणुसारेणं विमोच मात्मनं वदिगह 1 Also at the end of every मंत्र, he says वचस्वार्धं च अक्षिर्बं etc. At the end of the work in the self-explanatory अक्षलि he says.

पुण्यवचरंकाया सोमं वदामासुपुण्य
अक्षिचमन्त्रा वि इहं वदामासुपुण्य ॥

(J's Edition. Fasc. 9 P 805)

6. 1-2. The details of the Cosmography of Jainas are given by me in the special Appendix P 145-148 in my edition of जैनसंस्कृत & अनुचरसंस्कृत See अक्षरं. III for the information of heavens and hells in details. For the chart of this see the appendix of my above-mentioned edition or अक्षरं P 13 (अक्षरसंस्कृत Series No. 2 published by Motilal Ladhji, Poona)

॥ 5 6-7 सागर and पक्षि-both are the time divisions of Jain Theology In अक्षरसंस्कृत Meher-And Ed. St. 13 the full enumeration of Time-divisions is given समवायकी मुद्रा दीक्षा पक्षा च मास वरिष्ठा च । मणिमो पक्षि सागर इत्यष्टिन्मन्त्राणि च यद्ये न See Notes जैन & अनु P 122 and 126 (Ed. M O Modi) सागर = measure of time, age of the

gods and hell-beings, which is equal to ten *सहस्रं* *अश्वमेध*; the number of figures in it consists of 47 figures; *अश्वमेध* = According to some the time necessary to empty at the rate of one hair in every century a well of 100 *वाजस* in every dimension so densely packed with hairs that a river could flow over them without any water sinking between them. According to others (See 9 *सहस्रं* *अश्वमेध* 92) a *अश्वमेध* is the time needed to empty a cavern one *Yojana* in every dimension and full of chopped hairs, at the rate of one fragment per century + + + To add more it should be noted that the lives of Gods and Hell-beings are fixed to certain *सहस्र* and *अश्व* by Jain Theology and Haribhadra follows in assigning the age to his characters within these traditional bounds. See *सहस्र* Chap III ff

6. 7 *अश्वमेध* = *सहस्र* 1½ *अश्व*

6. 12, *अश्वमेध* etc. J's comments " *अश्वमेध* is the fabulous country to the west of Mount Meru. *Katupratistha* is not mentioned among the cities of *अश्वमेध* but is usually spoken of as situated in *अश्वमेध*, so by Haribhadra himself." See details *सहस्र* III *अश्वमेध*

7 1-2 St 33 The चमत्कृति is brought out in this stanza by saying that the king was only in name पूर्णचन्द्र though he far exceeded the moon in many respects. संपूर्णमण्डल = With complete disc (चन्द्रमण्डले) With the circle of 12 princes fully in control (बेहमति on लुप्य 9 14 quoting चमत्कृति) मन्वन्तकर्मविहीनो = (समस्तमण्डले) मन्वन्तकर्मविहीनः । But in showing his superiority over the moon which is पूर्णचन्द्रमण्डलः the king was पूर्णचन्द्रकर्मविहीनः ।

7 6. चैतान्तो [जैतान्तो] One of the four kinds of gods; see लघुर्वा 111 1 & 12.

7 9-16 of वाच's क्षारमयी; क्षारमयी दवाहक-संज्ञा; this is also conventional.

8 6. चक्षिषं वै वा वा (५८) चक्षिषवाणा इह-वासेषु much, exceeding.

8 70 धृष्टवक्रमक्षिर्गुहो [धृष्टवक्रमक्षिर्गुहो] One who has made the क्षिर्गुह mark on the forehead by the dusty particles of ashes.

9 2. कषटिका etc. योगरुद्र was made up of flax योगरुद्र = a cloth thrown over the back and the knees of the ascetic during abstract meditation.

10 1 कषटिकाकषटिका = धृष्टवक्रमक्षिर्गुहो ।

10 12. पुण्यकल्पः—js note former year (१९) consists of 7360 common years. In the पुण्यकल्प-पुण्यकल्प period in which the events of our story are

supposed to have occurred men lived 84 lacs of former years. Practically however no account is further taken by our author of the enormous length of the life of men nor of their height, viz. 500 वटुम् or about 3000 feet."

10 19 वासुदेव = प्रसादकृतः । दे. म. म. १-११।
गौरी वासुदेव गौरी गोपबाल (Comm. वासुदेव प्रसाद)

11 23, बहिराचारंगणीयः । e. Carrying oranges and tea etc. To explain बहिर, चन्द्रमण्डलमण्डले of Par-dit Hargovinddas gives three meanings (1) बहिर (२) दूधविहारे (अथ २ १ १) (३) लई (अथ २ २)

12 1 समप्रत्ययविज्ञापः i. e. usual to one's particular tenets. This expression all the more emphasises the fact that the गण्यः described here are Brahmanical ascetics. J has also noticed this fact (J's Ed. Fasc II P xxi.)

13 5 सुहास्यविहारे [सुहास्यविहारे] Sitting on a good seat.

13 17 दीपारत्नाकरः i. e. incarcerated in the prison of the world for अथ ६०० दे. वा. म. १-२१

15 14 7 reads सुकल्याणम् marks no material difference in sense.

15 18. अथर्वविहारे [अथर्वविहारे] = दूरीकृत laid aside.

20. 1-2 लीलादेह अथर्वविहारे दीपविहारे-Harness the host of chanote, beautiful with flags and

canopies. आच्छेद = आच्छाद A canopy

20. 16-17 ग्रहिनस्तुष्ट्यापुर्वं सुविशवाहससचरामयेहि भविष्यं
आरुमिपुर्वं L. e. The astrologers, who took the measurement of shade by the measuring-rod and who knew the deep sense of the science of astrology said. सङ्कु = a measuring-rod.

23 7 J Reads पुष्करं the expression, I take, is पुष्करं हे वा मा. s MSS. BF पुष्करं G वत्. J's selection is warranted by one Ms. of हे वा मा The text of हे वा मा takes पुष्करं.

23. 14 कदाचान्वविष्यं कदाचनं The intention of the author seems to be to bring about alliterative play by bringing to-gether similar expressions. The whole description of the birth-celebrations St. 51-55 is characteristic due to long compounds as well as to the description of the manner of dance prevalent in those days.

23 19 अङ्गमय [आर्ज्याव] sec. नक्षत्रं IX. आर्ज्यावर्गमुद्राणि ॥१९॥ the आर्ज्याव are of 4 types (1) वर्ण (2) रीति (3) वर्ण (4) मुद्रा The आर्ज्याव is again divided into 4 parts (1) आर्ज्यावर्गोक्तानां रीतिरूपेण नक्षत्राणां च इत्युक्तमन्वयात् ॥१५॥ नक्षत्रं IX = the first type of आर्ज्याव is the continuous meditation for the separation of the unpalatable, when the unpalatable thing has befallen (2) वेदनाशान् ॥१९॥ Ibid: e. when the वेदना =

the mental or physical misery comes up. (3) नि-
 र्दत्तं मनोव्यापारम् ॥२२॥ ibid. when the palatable is
 snatched away (4) विद्युत् च ॥२३॥ ibid. This विद्युत्
 चार्तव्याच is the meditation occasioned by a very
 strong determination to obtain an unachieved
 object due to the intensity of the attachment for
 its enjoyment. In brief (1) अविद्वान्मनो-चार्तव्याच (2)
 दुर्लभमनो-चार्तव्याच (3) रोषद्विज-चार्तव्याच (4) विद्या-चार्तव्याच

२४ ११ विद्या-विद्याच. The fourth type of चार्तव्याच
 as explained above] has quoted अथ which
 explains it as कामोच्छासविद्यया दुर्लभमविद्यमनुस्यूतां विद्यां
 चार्तव्याचं सति ; अथवा in the पञ्चविंशति बोधव्यक्तव्यस्य
 पञ्चविंशत्यधिके अति मयःप्रविष्टाव संशयविकल्पप्रवृत्तौ चार्तव्याचं विद्यावि-
 लुप्यते । On stanza VII १८. एवम् explains etymo-
 logically बोधव्यक्तव्यं निवृत्तं शीघ्रं निवृत्तं अस्मिन्नेवेति च । The
 विद्या of तावत् जगिष्यन् ॥ is given in the next stanza
 i. e. 5t 57

24 14 अव्यधिकेत्य [अव्यधिकेत्य] one who has
 not got away from faults.

25 25 अव्यधिकेत्य [अव्यधिकेत्य] By in civil
 conduct

२६ । कलम-mental impurities; they are 4-
 anger pride, deceit and greed which obscure the
 spotless nature of the soul and cause it to wander
 in the cycle of worldly existence.

27 1 2. St. 61 explains the why of the movements of characters and their births and rebirths that characterise all the Jain legends. This stanza is again found at the end of the second Bhava 123 15-16.

81 9 तत्कालमप्यहमहमेव J reads तत्कालमप्यहमहमेव
which is obviously wrong J does not notice it
in the corrigenda.

31 14 अविश्विषितकविविह = अविश्विषितकविविह ।
With the host of variegated banners raised.

32. 1 संतुष्टपुत्रादयः । e one who has completed the study of 12 canonical works. See about श्रद्धालु- the discussion in the Intro. of my Ed. of *श्रद्धा* & *श्रद्धा*.

32 2 अहिमस्यवासादस्यवदुषाःप्रविष्टमज्ञानावागिमावदुषः ।
 तत्पार्थ 1 9 The knowledge are of 5 kinds अनिष्टुषवि-
 दमन्वर्षावकेरवाणि द्वावम् । अवधिज्ञानम् 3rd kind of knowledge—
 it is the direct, limited knowledge of the matter
 without the help of the senses merely by the
 light of the soul. मन्वर्षावकम् mental knowledge,
 direct knowledge of another's thoughts about the
 matter This knowledge : higher than अवधिज्ञानम्
 and is dogmatically different तत्पार्थ 1 26 निगुह्यमान-
 स्तानि विप्रैर्मन्वाः प्रविष्टमन्वर्षावकी ॥ ११ ॥

32. 12. वसन्तिराजानां See. Comm. वसन्तिराजानां
वसन्तिराजानां this is what I can guess The proper

explanation to bring about the pun-sense is difficult. For ब्रह्म See हे. च. मा. १-१५

32 25 ब्रह्मणा-bride-grooms cf. Marathi ब्रह्म

34 2. सुदृढ tomorrow

34 7 सिद्धि-सिद्धि

34 24 Mark the stanza is metrically defective in the first line.

35. 14- 5 The stanza is repeated on P 42 lines 13-14

38. 3 लोहपिचरुः A small water-tank for washing clothes.

39 3-8 The explanation is given of how a being sometimes knows of its past birth.

42 18 दहसिद्धि in the tank.

41 22 नीचदर्शनी Acquaintance of the fundamental principle viz. the right belief (दृष्टान्त) in the order of Juna (निवृत्त्यस्य).

42. 1. ब्रह्मजीव A class of gods living in the दिव्यलोके.

42. 16 ब्रह्मबल an effort.

43 1 ब्रह्मसमुद्रमन्थनोदधि-by the ocean of all sorts of miraculous powers.

43. 2 एतद्-A space-measure. वैश्वदेव I. e. the universe of space.

43 3 ff All the sermon that follows closely resembles the details found in उत्पत्त्यै Chap L 1 (ibid.) सम्मन्तसंन्यासचारिणां च मार्गमार्गः । न्याहता उच्यते उच्यते इत्यस्य [समयवन्तः] सम्मन्तनामकानामप्युक्तयोः पट्टिकायां सि । (सम्राट् P 43 3) 43 5 उत्पत्त्यै VII 14 अगमपरिणामः ॥ १ e. A वृत्ति is either a householder c) a friar A house-hold r can not lik an ascetic follow हिंसादुष्कृत्यादिपरिग्रहो विरमिर्लोकम् ॥ (नृत्त्यै VII 1) in their totality he therof re follow it with a little of reservation; hence he is said to follow 5 अनुगतः [3 गुणवत्तः taken as one & 4 विद्यावत्तः] विग्रहानां पर्यवर्तितानि सामाधिक्यैश्च आपत्तामापन्नपरिमाणाणि विमर्शितानि सन्त्येव ॥ १९ ॥ ibid VII 3. गुणवत्तः are (1) विम्वरनिवृत्त (2) इत्यन्तिनिवृत्त (3) भवर्त इत्यन्तिनिवृत्त । & 4 विद्यावत्तः (1) सामाधिक्यवत् (2) वैयर्थ्योपवासवत् (3) उपमागपरिमाणपरिमाणावत् (4) अनिविधविमर्शवत् The details of these वृत्तः as regards their अनिवार्य or transgressions are given in 45 17-48 10 The strict adherence to the above वृत्तः can in the long run help to annul the effects of कर्मन् Then of course the अहम्मा-वृत्तिवर्ग which is of 10 kinds कसामहम्मावृत्तिवर्गस्य वृत्तिवर्गस्य वृत्तिवर्गस्य वृत्तिवर्गस्य अहम्मा 48. ७ or in st. 69 P 43 8-9 St. 10 is also found repeated in our text P 107 lines 11-12 and also in इतिवृत्तः विरमिर्लोकम् 10 10 The principal point to be won by this discipline is सम्पत्त्यै and कर्मद्वय

43 13-15 कर्मद्वय are of eight types (1) वाच्य-
परिचय (2) इतिहासपरिचय (3) वैचयिचय (4) मोहयिचय (5)
अवयव (6) नाम (7) गोष्ठ (8) अन्तर्गत । See लक्षण VI
11-26 explains all in thorough details. Also see
लक्षण VIII. 5

48 15-16. The कर्मद्वय is the result of the
वैचयिचय as described in लक्षण VI. 1. सिद्धाद्वयपरिचय-
प्रसादकपरिचयः ।

43 16- 4 1 Once the कर्मद्वय is accumulated,
it persists to exist with the soul for certain fixed
time. This period is called सिद्धाद्वय-वैचयिचय This
वैचयिचय is either अल्प or अल्प

For सिद्धाद्वय see Tattva VIII 15-21 The
order in our text just follows it. सिद्धाद्वयः St
1187-1188 for the same area—

वीर्यमागतोऽस्मात् स्वेष्टाद्वयः वाच्योऽयम् ।

अथ स्वेष्टाद्वयः सिद्धाद्वयः वीर्यमागता । 114 ।

अवयवः वाच्यः अथैव अल्पोऽयम् ।

अथ वाच्य-मागद्वयः सिद्धाद्वयः अल्पः । 11 4 1

44 2 वैचयिचयः refers to the metaphor
of सिद्धाद्वय and अल्प As long as सिद्धाद्वय is not
obtained there is only the way of अल्पः । a.

The way of natural course अल्प is defined सि
1202 अल्पः सिद्धाद्वय-अल्प means thought-acti-

एतन्मै पञ्चवीर्यं जन्मिन्मरणयो उ बोधाभ्योवीर्य

कावचं सामानं वा कदाच न कदाचैवार्थः । ११९१ ॥

If the duration of all actions remains one बंध बोधाभ्योवीर्यं क्षमातोषम (i. e. of each remaining karma-prakṛti little less than one बोधाभ्योवीर्यं of क्षमातोषम each) then he attains one of the four क्षमातोषमः ११३, सम्मन्त्रक्षमातोषम, कुक्षमातोषम, देवक्षमातोषम and सर्वक्षमातोषम; and further [४४ ४ तीर्थे वि व वेदोक्ते कविपु] वि. वा ११९]—

जन्मिन्मरणयोवीर्यं क्षमातोषमावयवम्

कविपुर्वोक्तम्पुमे जने बीर्यं इत्यु गीतं ॥

The कर्मक्षेत्रम् is obtained when the incalculable part of पञ्चोपम wears away out of वेदोक्तेक्षमातोषम of all seven actions excepting the कविपु action

वि वा ११९१ is cited verbatim in the text for the explanation of which I cite the commentary of जगन्नाथ देवप्रिय on the same gāthā fully—

यदि वि सुदुर्मेधो जगन्नाथदेवप्रियगौतमि वा

बीर्यस्य कर्मक्षेत्रमित्येव जगन्नाथदेवप्रियगौतमो ॥

अन्विषिषि जगन्नाथ । कः ? इत्याह—कर्मक्षेत्रमित्येव गौतमोदेवप्रियः । कस्य ? । बीर्यस्य । कर्म भूतः । कर्मक्षेत्रमित्येव जगन्नाथ । कर्म वा सुदुर्मेधो सुदुर्मेधो सुदुर्मेधो जगन्नाथ । कः इव ? जगन्नाथदेवप्रियगौतमः । कर्मक्षेत्रमित्येव जगन्नाथ । कर्मक्षेत्रमित्येव जगन्नाथ । कर्मक्षेत्रमित्येव जगन्नाथ ।

मन्त्रा इतिवद्विधा विम्विधा च नष्ट कर्त्तव्य विधिः
नष्ट विच्छिन्न विधिः श्रीमद्भगवत्पतेः श्री कृष्णः । ११२ ॥

just as by washing clean Kodrava grain becomes (1) intoxicant (2) half-cleaned (3) completely cleaned, in the same way the मन्त्र divides मिच्छा by the thought activity

In brief it should be borne in mind that the destruction of the मोहबीजम् is the most necessary preliminary for the destruction of the other three (1) ज्ञानावरोध (2) दर्शनावरोध (3) भ्रमाव which form the दुर्भेदकर्ममन्त्र. It is not however a guarantee that the मोहबीजम् once destroyed may not by some way or the other attach to the soul, merely because the mental outlook (मनोवृत्ति) is kept unsulbed. For this, three ways of spiritual development in the case of ज्ञान souls are noted (1) ज्ञानावरोधकर्म-व्यवहारकर्म 44 12 i. e. by the way of ordinary routine development of the soul going on from beginningless time (अवसिद्धाव) by the gradual annihilation of कर्म. By this in course of time one may destroy मोहबीजम् by the व्यवहारकर्म

Arriving at the cognition of कर्मवृत्ति which requires to be broken there are some souls which can break it and some that can not. Those who can

they can by the way of (2) मनुष्यमय । o. the special extraordinary power of spiritual development. According to 44 12 he breaks the कर्मशक्ति to a certain extent and realises the 8th गुणस्थान = ८व प्रमाणस्थान of इतिषाह सिद्धिमितिषाह VI 6-8. (ed. Prof K V Abhyankar) सचमुच स्वर्गलक्ष्मिप्राप्तोऽयं ब्रह्मसोपीति । सचमुच स्वर्गमयं मनुष्यकर्मण्येव कोई नु ॥ १ ॥ कर्म ब्रह्मसोपीति मनुष्यमयिषाहमेव मनुष्यमय । इतिषाह १८५ विदुः सचमुच स्वर्गं नि पश्यामो ॥ ॥ सा गती ता पदमं नदि मनुष्यकर्मो मये कोय । अमिषाह १८५ गुण स्थान सचमुच स्वर्गमय । १८५ Thus the ८th stage obtains when the soul breaks कर्मशक्ति The stage is thus on the 8th गुणस्थान called प्रमाणस्थान (3) विनिर्दिष्टता is the way for the attainment of the 9th stage which enables the soul after the 8th stage of karm is completed to get the सम्पूर्णता at which the soul is free. The 9th stage is the 9th गुणस्थान = विनिर्दिष्टता. Now after this विनिर्दिष्टता remains still in a negligible quantity it is divided into 3 parts (1) मनुष्यकर्म (2) मनुष्यकर्म (3) the quantum of सम्पूर्णता and thus the future (ब्रह्म) of the soul is built on this. If the first two begin to fructify he has to fall back from his स्वर्ग; if the सम्पूर्णता begin to fructify he obtains स्वर्गकर्म [It should be so termed in स्वर्गकर्म and not विनिर्दिष्टता] See इतिषाह

ft. III VI 17)] and obtains the five properties
 कम सविम निर्देश, कदुस्म्या and कसिस्म which are obtained of course in the reverse order i. e. कसिस्म (farth) first and कम last At this time, the मन्त्र has two sorts of knowledge मति and बुद्धि [See for details Prof. V Glasenapp Jaiminius P 197 Guj. Trans इतिहास's विचारविचार VI These details will be sufficient though more can be found in the कर्मयोग]

451-16. St. 71-St. 78 describe the five properties (विशेष) of सम्यक्त्व viz. उपसम लक्षण निर्देश, अनुसम व्यङ्ग्यत्व. It should be noted that St. 72 begins कृत्वा च परिणामो till St. 77 end. लक्षणविशेषादिष्वप्युक्तं tally word for word with the St 9-St. 14 of हरिश्चन्द्र's विशदविनिर्दिष्टम् VL. Again to note, हरिश्चन्द्र while quoting the stanza अस्मिन् च (44. 23) विमोक्षिता (45. 14) विमोक्षितस्यैवैकस्यानन्तरम् : To Quote the stanza on लक्षणं L 2. तदर्थं प्रकृतमस्तौक्यं विनिर्दिष्टानुसङ्गवित्त्वानि विनिर्दिष्टकृतं लक्षणैक्यं लक्षणैक्यम् ।

45 17-19 ft as 119 explained above.

46. 22-47 1 exactly is the Prakṛta phrase of ८५५ VII 16. माय्या-मद्विभिद्विसाम्ये कम् न्यायामय्या कम्पनीयानामय्यादीनां भूय्यादीं ऐक्यायक्यायामय्या-कम्पेदीं स्यात्तय्युक्तयुक्तय्य कम्पेदीं स्यात्तय्यि ।

In the explanation of अतिचार etc. one may refer to Hoernle's अयसगरसामो or Dr P. L. Vaidya's edition of the same. The translation, however will sufficiently give an idea about them to the students.

48. 1-48. 4 The description of अतिचार's or transgressions of वृत्त is given. The details closely follow वृत्तार्थे VII. 11-32. For want of space, I do not enter in the full discussion of the same. I quote only the Sutras.

अक्षरसंज्ञाविधिनिष्पन्नाऽन्वयविग्रहसामर्थ्यवशां सम्प्रत्ययेरतिचारा ॥१८॥ अ-
क्षरसंज्ञेऽपि पञ्च पञ्च वयाकमय ॥ १९ ॥ अक्षरसंज्ञाविधिनिष्पन्नाऽन्वयविग्रह-
सामर्थ्यवशां सम्प्रत्ययेरतिचारा ॥२०॥ मिथोवदेत्तद्वत्त्वात्प्राप्त्यनन्तरमपि वृत्तसंज्ञा-
प्राप्त्यनन्तरमपि ॥२१॥ अक्षरसंज्ञाविधिनिष्पन्नाऽन्वयविग्रहसामर्थ्यवशां सम्प्रत्ययेरति-
चारा ॥२२॥ अक्षरसंज्ञाविधिनिष्पन्नाऽन्वयविग्रहसामर्थ्यवशां सम्प्रत्ययेरतिचारा ॥२३॥
अक्षरसंज्ञाविधिनिष्पन्नाऽन्वयविग्रहसामर्थ्यवशां सम्प्रत्ययेरतिचारा ॥२४॥ अक्षरसंज्ञाविधिनिष्पन्नाऽन्वयविग्रह-
सामर्थ्यवशां सम्प्रत्ययेरतिचारा ॥२५॥ अक्षरसंज्ञाविधिनिष्पन्नाऽन्वयविग्रहसामर्थ्यवशां सम्प्रत्ययेरति-
चारा ॥२६॥ अक्षरसंज्ञाविधिनिष्पन्नाऽन्वयविग्रहसामर्थ्यवशां सम्प्रत्ययेरतिचारा ॥२७॥
अक्षरसंज्ञाविधिनिष्पन्नाऽन्वयविग्रहसामर्थ्यवशां सम्प्रत्ययेरतिचारा ॥२८॥ अक्षरसंज्ञाविधिनिष्पन्नाऽन्वयविग्रह-
सामर्थ्यवशां सम्प्रत्ययेरतिचारा ॥२९॥ अक्षरसंज्ञाविधिनिष्पन्नाऽन्वयविग्रहसामर्थ्यवशां सम्प्रत्ययेरति-
चारा ॥३०॥ अक्षरसंज्ञाविधिनिष्पन्नाऽन्वयविग्रहसामर्थ्यवशां सम्प्रत्ययेरतिचारा ॥३१॥
अक्षरसंज्ञाविधिनिष्पन्नाऽन्वयविग्रहसामर्थ्यवशां सम्प्रत्ययेरतिचारा ॥३२॥

48. 5 10 कर्मबंध exists on the individual in 4 ways (1) कर्मनिर्बंध (2) स्थितिर्बंध (3) अनुयायिर्बंध (4) स्वयंसेवकान्तरात् VIII 4 कर्मविह्वल and एतन्नामविमोक्षक refer to the 2nd and the 3rd बंध. When these बंध are slackened by the ज्ञानाग्नी in this birth or after many births he can take 10 ten-fold कर्मनिर्बंध.

48. 11 A ज्ञान at the 5th गुणस्थान obtains only the partial non-attachment=अनेकविधि but at the 6th गुणस्थान complete non-attachment=अविचिन्ति is obtained though इमां to certain degree makes its appearance. The 7th गुणस्थान=आत्मनिर्वासकगुणस्थान is higher though still a stage of trouble. From the seventh stage, the way of कर्मनिर्बंध carries the ज्ञान to the eighth गुणस्थान=अविचिन्तकगुणस्थान and rises to proper अविचिन्ति with मोक्ष either suppressed or on the path of extinction. The ways bifurcate for rising to the higher गुणस्थान. These ways are called स्वयंसेवकान्तरात् and स्वयंसेवकान्तरात्.

To explain by illustration the lid of a vessel of a boiling water remains raised as long as there is the force of the vapour forcing out of the vessel but as soon as the force of the vapour subsides, the lid falls down. In the same way the minimum quantum of मोक्ष is kept in check by the ascendancy of the spiritual force; but with the spiritual force slackening the मोक्ष

regains its power and the मन्त्र falls even from सम्बन्धः This is called उपसमयेषु in which the मन्त्र tries to suppress the little quantum of मोक्ष and thus can rise up to the 11th गुणस्वाय when he becomes उपसमयेषु and he can stay there for a very short time being liable to fall (पतन्) either by physical death or the power of मोक्ष gaining ground. If he falls he can not get सम्बन्धः in one life; otherwise he can. This is called उपसमयेषु.

In the case of उपसमयेषु the मन्त्र gradually uproots the मोक्ष till it comes to final extinction and he is led by this way to the 12th गुणस्वायःप्रीत्य-
पवर्गिणात्तद्व्युत्पन्नः from which there is no fall. The मन्त्र by this उपसमयेषु surely gets the मोक्ष while by उपसमयेषु the मन्त्र on account of the suppressed minimum quantum of मोक्ष has to fear a fall and has only a chance for मोक्ष if he does not fall. So far the उपसमयेषु is superior to उपसमयेषु.

48. 12-15. Both these verses occur in विष्णु ११११-१११३. I quote below the full commentary of श्रीमद्भगवद्गीता on both of these stanzas the translation of both of which is accordingly given below—

सम्बन्धः इति उच्यते पश्चात्तु पुनः स्वयम्भो
व्यवस्थितः स्यात्तु पुनः स्वयम्भो इति ॥ ११११ ॥

अथ कदा चर्मसिक्तौ सम्पत्तयं कल्पं तन्महात्मनोऽपि मनुष्यस्य चर्म-
सिक्तित्वान्नो ह्यपि न्यस्ये वेद्यभिरता यन्तु । ततोऽपि संख्यातेषु कण-
तोऽपि हस्तेषु चरितमवाप्नोति । ततोऽपि संख्यातेषु सागरोन्मेषु
हस्तेषु पृथक् पृथक् यन्ति सन्ति, ततोऽपि संख्यातेषु सागरोन्मेषु हस्तेषु
हस्तोन्मेषु चरितुः ।

पूर्व अष्टाविंशतिपु सप्तमस्तै र्द्वेषमद्वेषाद्व्यभिचारः

जन्मपत्तरीदिपत्रक न्यायमन्त्रालय संख्या ॥ १९९३ ॥

[illegible]

According to the above commentary the translation will be as under -

When the duration of the action while the right belief is obtained is reduced by 11 to 9 *करोतस्य*, the *व्रत* becomes a *Hiravaka*, from that (i. e. the remaining duration) when calculable *संगतोक्त*s are worn away he attains *चरित* (i. e. right conduct), from the remaining duration when the calculable *संगतोक्त*s are worn away he obtains *उपव्रतवेदि*, and from the remaining duration, when the calculable *संगतोक्त*s are worn away he attains *उपव्रतवेदि*. (1932)

Thus when his right belief does not shake away the high soul that is with a wandering in the order of man's life, it is all (the right intention) in the right without having to be taken from him. He obtains all (the good).



12. असम T T 1 1 N

4 T

100

। वाचस्पत्योऽयमर्थः गीतं तं सुहृदिदृष्ट्यादिनाम्

49

1. The

Page [] Chapter No. [] Date [] Page No. []
() Signature (Date) _____

[illegible]

\mathbb{R}^n

१। इन्द्राणां चतुर्दशविधं जगती यथा न निर्दिष्टा व दीये
आय आय १४ व । इन्द्राणां तु यस्या भवति विष्णवे
व कुम्भदायाः । अथिर्विन्द ५ । १८ पृष्ठोक्तम्
अथ ह । ३० NHH N १० इत्येकस्मात्

has the status of 42 units within from Π to

વેવાનુસારગુણવર્ણનાર્થના ૨ ૨ The details of all these are given in the subsequent part of work

50. 11 ગુણવર્ણનાર્થનાર્થનાર્થનાર્થ holding 18000 varieties of good conduct. The inquisitive will find all these 18000 varieties in charts published by Jaina theological poets

53. 14 કાલોસુદુષ્ણ [કાલોસુદુષ્ણ] the duration of time less than two years or forty-eight minutes

55. 1 ક્રિયે-૧૦ djective formed from ક્રિય by adding ર

55. ૬ મયલે- [મયલ] with

55. 8 ચંદ્રા | ચંદ્રા] A quarter & crystal-stone

55. 9 જ્વિન [જ્વિન] A kind of gem.

52. ૬ ગુણવર્ણ the power of consciousness exerted by the soul in dealing with the objects

52. 4 ગુણવર્ણ [ગુણવર્ણ] continuously

53. 10 નિર્ણય [નિર્ણય] according to the order see the translation, નિર્ણય cf. નિર્ણય 53. 14 to transform.

54. ૬ ૬૪ Complimentary words

56. 15 જુલિનવર્ણ [જુલિન] in the dream this is also found as જુલિનવર્ણ in the 31st.

57 10 उपार्जनद्वयं [उपार्जनद्वयम्] A gift for support.

58 B. परमपथम् mansion on the road.

58. 14 पिनीमुहः (1) bee (2) an arrow

59 15 मोलहमाभि [मोलहमाभि] receding

60 14 अर्धकोटिर्दृष्टिः [अर्धकोटिर्दृष्टिः] by glances with half-open eyes.

61 5-18. SL 120 SL 126 describe the सिद्धलक्ष्मी of the princess tenderly yet conventionally

62. 23. विज्जा [विज्जा] eat.

63 3 विपुलपुष्पीयान् is an adverbial compound.

63. 14 अङ्गुष्ठम् shanks

63 17 अङ्गुष्ठयोः अङ्गुष्ठयोः [अङ्गुष्ठयोः अङ्गुष्ठयोः] Whose elbows were not jutting out.

64 11 राज्ञः refers to the father of कुमारवती, who was a vassal, महाराज refers to the father of विद्वत् who was the principal king.

66. 14 चित्रावली-चित्रावली lover of pictures. चित्रावली is a pun-e prepositional चित्रावली and चित्रावली.

7 1 अङ्गुष्ठयोः अङ्गुष्ठयोः, अङ्गुष्ठयोः अङ्गुष्ठयोः वाच्यम्. अ.

11 " अङ्गुष्ठयोः अङ्गुष्ठयोः तुल्यं वाच्यम्. अ. " J reads अङ्गुष्ठयोः अङ्गुष्ठयोः.

67 2 J reads विद्वत् which I have followed in my text. But it requires to be amended विद्वत् अङ्गुष्ठयोः mark the use of वि in the following line.

નિર્મલ If connected with નિર્મલ would be anomalous since we have સત્પત્નિનાકલકલગાસમિ

67 4 ડચમ્મર [ડચમ્મનિ] becomes distressed, pines away

67 17 જાલીકા=માલીકા garland of flowers generally for the decoration of the crest

69 12 જોડાવડો fit for marriage જોડા-રે જા
મ. 7 55 જાતિએ રિયોરે જાહનનપૂર્ણ પાલ ૧૧ જાતિએ
રિયોરે ।

69-76 13 The details of marriage are very interesting to those who are interested in the social history of Gujarat, in the eighth and the ninth centuries. The marriage-ceremony is also fully described in the સમિતચંદ્રા of વગદત્ત an Apabhramsa poem

70. 18. An illustration of વિરોધાભાસ કલ્પનુચ્ચ
નિ કલ્પચંદ્રિકા ।

78. 17 રેણનિર [રેણનિનિ] to become a જાલક
by obtaining partial નિનિ and to obtain the 5th
ગુણચંદ્રા.

81 6 જાહનનપાનિદાને જાપ [જાહનનપાનિદાને જાપ] A
sub-hell of the hell-world જાપવા, the જાપ on
જાપાર III 2 P 64 મેરુ જાહનનપાનિદાને જાપાર
જાપારમાત્ર etc. Pandit Hargovindadas in his જાહનનપાનિ

बाल्यरो gives the equivalent पदमय्य quoting this passage but with no other authority it is purely a रीत name.

81 २ अक्षयिनी the state of enduring hunger
thirst etc without having the will to fight [the
annihilation of actions] See अक्षयिनी chap V 2
अक्षयिनीऽर्थाद्विरामाय ॥

85-41 The story of conducting a search through police-men before a jury of the distinguished citizens is characteristic of the process of justice in those days.

88. 7 अराधितं [अराधिते] by the police-men.

87 9 ବାଞ୍ଛନି It is a power to show possession.

Belonging to another

MS. 7 ~~manuscript~~. I suspect this must be interpreted as the synonym of the titular deity of even in modern Gujarati ~~text~~ at times as the name of the titular deity of village.

89. 21 नमोऽस्तुते साधुसम्पत्तौ See the enumeration
of two-fold कृष्ण्य enumerated in 43. 9-10 St.
69 also पदार्थे १५. 6. उच्यते अस्माद्यर्थवद्भवती च सत्यं त्वयि
नमोऽस्तुते इति चेन्न भवेत् । All see. 107 11-12 St.
199 Also in वि. वि.

17-18. सुविचारपूर्वक ends and सुविचार is produced which takes him to become a friar. He comes to the 6th महामा

92. 17 वेपथुस्तत्तद्वर्षाद्यैषु नगरसंघादेषु [वर्षास्तद्वर्षाद्यैषु
वर्षास्तद्वर्षाद्यैषु] When the hosts of तत्तद्वर्षा were engaged
in the protection of the frontiers

93 7 वर्षेव=वर्षेर्ह

94 2 विष्णुशब्द म. म । 110. विष्णुशब्द

95. 10 अङ्गुलीयु पङ्क्तु वचनम्; पङ्क्तुयु march
पङ्क्तु b. a measure of distance 11. H. C. वि. म.
वचनार्थेन

95 15 नभस्यमनुमत्तं परिमलद्वयं । Cf. वि. म.
1232—

मा नर नृत्तमा दृष्ट्वा लीलामि मेव नरि

मुद्रामोहनीय मीमे न नृत्तमिपि मिमांसे न ११५१ न

This gāthā explains what is लीलामि and नृत्त-
मि; it can be translated as That indeed is लीलामि
when the new action to नृत्त is realised and the
remaining action is suppressed in the mixed (i. e.
लीलामि) there is the partial (lit. subtle) rise
of action, but that is never in नृत्तमि. Thus is
the difference

१५ १० नृत्तमोहनीय This is the variety of a
मोहनीय, which is an action done under the
influence of नृत्त Cf. नृत्त VI. 11. नृत्त-
मोहनीयमिमांसे (नृत्तमोहनीय) नृत्तमोहनीय : The 25
sorts of नृत्तमोहनीय = 10 under the influence of
नृत्त + 9 under the influence of लीलामि

103-6 धोपशिरः = धवलय having moved.

104 4 गह्वर रे ना मा १ ८१ कङ्कसुविमि गह्वरो ।
L. e. shrill noise. कवच L. e. thick foliage.

105 10 धवचिह्न-धवलय

105 17 विद्याह-*buttingh*. क स म suggests the emendation to J-विद्याह; my Ms. विद्याह; विद्याह is grammatically acceptable. The prose-order of the whole verse.—जाय क वी अपावमायेव कुविपुव कवचामयेव कयोद्गच्छामि विद्याह कविर्प विद्याह ॥

106 5 कवचं = कवचिह्न It is remarkable that the infinitive of purpose is getting mixed with the adverbial past-participle a tendency of very common occurrence in अपभ्रंश

107 21-22 the वाक्यः See लघुर्ष 1X 18
108. 1-2 ध्वजसङ्घः लघुर्ष IX 20 both of these सूत्र are previously quoted in these notes 103. 4-5 at 202 enumerates the 17 kinds of ध्वज which are (1) ध्वजसङ्घसङ्घः = ध्वजसङ्घसङ्घः (2) ध्वजसङ्घसङ्घः (3) ध्वजसङ्घसङ्घः (4) ध्वजसङ्घसङ्घः = ध्वजसङ्घसङ्घः । वाक्य is defined by लघुर्ष VI. 1-2 as कवचाद्भव-कर्मयोगः ॥१॥ ध्वजः ॥२॥ वाक्य is of 5 kinds विद्याह, कविर्प, ध्वज, कवच कङ्कसुविमि ॥३॥ लघुर्ष VIII. 1 enumeration of ध्वजसङ्घः = वाक्यः. ध्वजसङ्घसङ्घसङ्घः = Giving up of 18 kinds of वाक्य

111 16-17 वेदसाहस-वेदसाहस i. e. by a magic-cloth, which when put before the spectator's eyes, produces enchantment.

95 18. चाक्षुषिणम् = सम्बुद्धिमान्प्रसादः the de-
termined propensity towards good conduct.

103-107 The मनुस्मृति parable which is famous with Jam theology to show the utter insignificant shadow of happiness in this world life before the stupendous heaps of misery. The earliest mention of this fable is found completely in the पञ्चतन्त्र of विश्वनाथ who is earlier than हरिवंश I quote the कर्मसंहार as given by कर्मसंहारी दुष्य शिखण्डः । अथा वा पुनश्चेत् तदा संवारी च तदा स्यात् भवती तदा काम्यभोगोपभोगबहुधा संवाधयती । अथा न तथा वरगणिरिच्छापूर्वम् । अथा सत्या तदा क्षेत्रज्ञावमाद्यभोगेन । काम्यया दाम्नाहमकलाकथा । अथा परीक्षते, तदा जीविष्यत्यने । मूलगा तदा नास्तुष्टिम्य कला साहिष्णुत्वमर्हि प्रीतिप्रदौ ज्ञेयौ । अथा ह्रस्वो तदा वस्मर्द्धनचार्द्रः लघान् चरिति मिश्रतं च । अथा तदा धर्म-अर्थ-लोक-कर्म-योग इति चत्वारः । अथा मनुष्याः, आत्मजाना एहीकतावा जाही तत्तोरे भवदेकमेव यस्यामस्त कुमी सु मनुस्मृतिसंसारमालिनो केवल मुहुरल्पका ॥ (पञ्चतन्त्र ed. हाँ अनुविजय and सुविशीकुलविजय Part I Page. E 1 16-24) Mark the style 103 16-114.8. It replete with long compounds. In the fable recited by हरिवंश the additions to the above are :—तथा अद्भुत-भोग while ह्रस्व above means वस्मर्द्धन striking contrast) Mark the simplicity of पञ्चतन्त्र fable.

SAMARĀICCA-KAṬṬĀ

AUTHOR'S INTRODUCTION

Pr [1—6]

॥ भूमिया ॥

113. 10-114. 18. A parable of a frog, an old serpent, a kural bird and a python

114. 7 कम्पदभित्तिभूमि A Camp-ground.

114. 10 स्वयं = स्वयं Independent.

115. 4 अज्ञानम् = अज्ञानम् not acquainted.

116. 16. शिखरा White mustard.

118. 10 दीर्घाक्ष = दीर्घाक्ष is the name of hell in स्वर्गा hell-world; here it has the good sense of hell.

119. 1 अङ्गुलि = अङ्गुलि by their own hands

119. 1 I read अङ्गुलिप्रमाणम्; my Me. Me. (मे) very much.

119. 7-10 It is imagined here that this world is rapt in the addiction to improper things. The queens beat their breasts which were already exhausted of carrying the burden of pearl-stings, by hands which resembled the sprouts of Asoka-trees (suggesting by अङ्गुलि that they were not sorry for their bad action) inflicted punishment on the breasts which were already afflicted. Hence the poetic conclusion.

123. 4. अङ्गुलिप्रमाणम् इति cf. 26. 18. The same sentence is repeated.

121. 15. अङ्गुलि-प्रमाणम्.

122. 13. अङ्गुलि-प्रमाणम् road-provision.

124. 7. I read अङ्गुलि.

125. 9. अङ्गुलि used as a verb अङ्गुलितम्.

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

॥ ॐ नमो भगवते वासुदेवाय ॥

Enough of profligacy; hear ye things worth hearing; praise ye things worth praising; practise ye things worth practising in that case,

[2] Those are the things worth hearing, which secure the highest bliss to men and gods, which are full of meaning which are spoken by the omniscient sages, and whose firm rests stable in the world (6).

And also those - right belief, right knowledge and right conduct, which are spoken by them (i. e. the omniscient sages) are alone the things worthy of the wise (7).

And also those things are worthy to be shunned, which form the cause of the life in low state, which consist of false belief etc. and which are against the people (8).

The things worthy to be practised, by being free from attachment, are right belief, right knowledge and right conduct, which destroy the low state and which are, as it were, the desire-fulfilling jewels (9).

Then here give the qualifying determinant in the present work fit to hear in: It is spoken with the purpose that these things which are spoken by the omniscient sages are worthy of hearing (10).

I will narrate succinctly the life-history which is accompanied with those things, which will give delight to those who intend to attain the spiritual goal; which is great and is full of meaning; hear ye this (11).

In that (i. e. the life-history) the place of the former teachers in the matter of the story is threefold

i. e. celestial, celestial-temporal and temporal. That
 indeed in the celestial matter where the life of gods alone
 is described; the celestial-temporal matter where the life
 of both gods and men is described and the temporal
 matter where the life of men alone is described. In the
 case (e) the portion of the forces in general
 are four types i. e. the well-being, the love-story,
 the alignment and the mixed (or) Among them the
 well-being is said to be namely on which basis for the
 ordering in the world, which deals with sword, bow,
 plough & trading and mechan arts, which consists of
 the big application such as the application of varied
 arts which is plotted out with calculation, schemes,
 bribery and punishment that is called to be a love-
 story which has to principal them love which
 treat with the love case arts, the body and wealth
 [3] which has for its essence the power and the
 meeting dealing with which is compared with
 things like the use of material matter for
 answers, the consequent affection that is the
 affection which is at the principal object
 of religion which is mainly the ethics, sociology,
 education does education pursue control of
 nerves, truth purely non-political, control which
 contains the moral of the partial ones - it is to set
 a limit to the direction of movements, the vow to limit
 the actions of movement the vow to guard is soul
 against unnecessary evils, the observance of religious
 conduct, the vow to fast on particular days, the vow to
 limit the enjoyment of food, drink etc. and the vow
 of abstaining one food with monks, nuns and other
 virtuous which proceeds with the matter like mercy

the state of enduring hunger thirst, etc. without the will to destroy actions etc. That is called the mixed story which treats mainly the three objects; which has poetry a good story and the breadth of the meaning of the work, which is distinguished by the secular laws and doctrines, and which is accompanied with causes, purposes and illustrations.

Of these stories, the bearers are threefold, viz the low the ordinary and the high. Among these, the low people, influenced by Tamas (i.e. ignorance) are those whose sense is warped by anger pride, deceit, and greed; who are averse to the sight of the next world, who only see how to get the highest object of this world, who have no compassion towards living creatures,—they (i.e. the low) attach themselves to the wealth-story which is with the set intent to lead to low after-life, which is identical to the happy after-life, and which is, in reality full of evil things. The ordinary people, influenced by Rajas (i.e. passion) are those whose mind is mad senseless by the poison of the object of senses like sound etc. who follow the stream of their senses which are identical to the reality who have not experienced the path to the Highest, and whose ideas are not settled about what is nice and what is not nice (with the determination that) this is nice but that is nicer [4]—they (i.e. the ordinary) attach themselves to the love-story which redounds to increase misery here and in the next birth; which is composed simply of ridiculous things; and which is worthy to be laughed out by the wise. They are little influenced by Sattva; who are little more elevated, whose hopes are settled on the world, this

as well as the next; who though clever according to the standard of the world, are in reality bereft of the proper knowledge of the essence who though diar gardful of low pleasure, are not unattached to higher pleasure; they (as the high-ordinary) attach themselves, according to their mental fitness to the mixed story which treats of both high and low. I wait not, however, who but meet the nature of this world; who but are cramped with the prickling of all sorts of entimement which gives rise to a variety of mental conditions. The high type people influenced by Sattva;—in whom is born no attachment about birth old age and death whose mind has realized the blissful state even in the next birth who are free to the joysments of sense who have left off association with the or meari g who know the reality of the highest mode, and who have no death or rebirth of illusion—they (as the highest) attach themselves to the religion-story which is worth the admiration of the world who is the most elevated of all stories and who has patronized by great men.

The first of the will narrate the religion-story consisting the essential important. And by the weak men of the religion picture what it is meant. It is that the belief with the mind blest to whom a straw, a jewel, a pearl, a cloud of earth and gold all are of equal value who have attained the path to the Highest Abode and who are devoted to benevolence to others though the same is not done to them; by them it is said—

Through religion is the generation in the family
through religion is the attainment of celestial beauty

through religion is the prosperity and wealth; through religion is the wide-spread fame. (12)

Religion is the crown of auspicious things; and is a crown of medicines of all miseries; religion even is the great strength; religion is the protection and the refuge. (13)

What of speaking more? Whatever is seen, in the whole of this world, propitiating even to mind and senses is all the fruit of religion. (14)

[5] At the terrible time of death, hard-earned wealth, body the relatives, are left aside and only religion becomes the sound helper (15)

Religion helps to obtain the celestial world and thence an elevated human life and thence soon the abolition which consists of eternal bliss and the separation of miseries. (16)

The neutral-minded and high-souled man who hears the religious stories spoken by the omniscient, gets knowledge, and getting knowledge follows it (i.e. religion.) (17)

Then having known first the quality of religion, I shall speak the elevated history giving the idea of the merits and demerits of one who is the worshipper and the other who is not, (18)

Hear ye, I narrate the history of Samastika, the king of Avanti, which is composed of nine previous births, and which brings about non-attachment to the world to the high-souled beings. (19)

Here, of these both there are many births; they are all not useful; there is proper mutuality amongst the nine; wherefore this number is said (20)

Just the same matter upto the endurance of the calamity by Girisena, which was narrated by the Lord who attained the absolution, to a Valandhara god, (21)

To king Menicandra and to his queens Narmada and others,—the same matter I also tell you succinctly with its sense made clear (22)

It is said by former teachers:

Gunasena and Agnigarbha; Simha and Ananda, the father and the son; and S'ukha and Jalini, the mother and the daughter; Dhana and Dhanaśī, the husband and the wife; (23)

Jaya and Vijaya born of the same mother Dharana and Laxmi, the husband and the wife; Sena and Visena two agnates in the seventh birth. (24)

Gunacandra and Vyavavyantara; Samaraditya and the soul of Girisena, then of the one there is absolution and of the other according worldly existence. (25)

The cities are Kantipratistha, Jayapura, Kosambi, Susarma, Kāyandī, Māyandī, Campa, Ayodhya and Ujjaini. (26)

[6] The births of Gunasena are in Sandharma, Sanatsumara, Brahmaloṇa, S'akra, Ananta, Arana, in Grāvayaka and Amittara heavens. (27)

The rebirth of the other is first among the class of Vidyatikumar deva-gods; and then the remaining

rebirths are respectively in the Ratanprabha etc. (viz. the seven other worlds.) (28)

The periods among gods of the one is respectively 1 5, 9 15 18, 20, 30, and 33 Sagaropamas (29)

The periods of the other among gods for 1½ Palyor pamas; 10 hells 1 3, 7 10, 17 22, 33 Sagaropamas (30)

Thus these are the traditional stanzas of the story; it is indeed proper that their real sense must be permitted in details according to the preachings of the teacher

SAMARĀICCA-KAḤĀ

•

THE STORY OF THE FIRST BIRTH

[PP 6-55.]

॥ गुणसेन-अग्निसम्मा ॥

Here, in the country of Aparavideha, on the continent of Jambudvīpa, there was a city named Kantipratītha. It was beautified by high white ramparts. It had a ditch covered over with hosts of lotuses. It had finely laid-out meeting-places of three roads and squares. It surpassed with its palaces, the beauty of the mansions of the lord of gods.

There women throw into the background by faces, speech, eyes and gait, the lotuses, the cuckoo, the lilies and the swans. (31)

There men have the addiction to loves, the greed of unblemished fame, the fear always in sins and the ambition to be rich for religion. (32)

[7] There was the king by the name of Pārnasādra, with the circle of his near and distant neighbours consisting of 12 princes in control, devoid of the blemish of pride and pleasing to the eyes and the mind of the people [like the full moon, with perfect disc, with mark of the deer gone and pleasing to the eyes and the mind of the people.] (33)

His principal queen of the harem was by name Kumodini who was an ideal wife, who increased the bliss of senses and who was beloved as Ratī to the God of Love. (34)

And to them was a son Prince Gomasena by name, full of a number of qualities and from childhood like a Vyantara god solely devoted to sport. (35).

In that city there was a priest by the name of Yajnadatta; who was much respected by all people; who recited a number of scriptural texts; who was clever in the ways of the world; and whose activities and possessions were many. He had a son by name Agmasarma; who was born of the womb of Somadevi; whose head was large and triangular; whose eyes were round and slightly twinkling; whose nose was broken and was only visible as there was something like it at its place; the only sign of whose ears were mere holes; whose big teeth had simply conquered the lips; whose neck was very long and crooked; whose both hands were knotty and short, whose chest was very narrow; whose belly was jutting uneven and slanting; whose waist was narrow, big and round on one side; whose both hips were unevenly set; whose loins were stiff and heavy; whose feet were long and unequal; whose hair was curly like the flame of fire. Out of curiosity too, Prince Gomasena, laughing with the clapping of hands, made him dance in the midst of city-people with the music of a big trumpet, accompanied with well-beaten drums, tabors, lutes and cymbals. He made him walk with enhanced speed many times on the main road; who was given the name of Mahara (great king); who was placed on an ass, who was surrounded by a number of delighted children, who held the work-out reins for him and the drum was beaten with time measured by it. Thus (36) was him who was molested

every day by him as by the god of death, the feeling of averseness to the world was born. He thought,

"Men, smitten with the contempt of all people, mocked at by all people and having not meritorious deeds done in the past, have to put up with the insults of others. (36)

If the religion, which is followed by good people and which brings surely happiness even in the next birth, is not practised by (me) an unfortunate one of a foolish mind, (37)

Now having seen the terrible consequence of the meritorious, I shall observe the religion which is followed by the ascetics and which serves as a relative in the next world, (38)

So that I may not obtain even in the next birth such a terrible mocking treatment which is laughed at by all men. (39)

Having thought so, he who had grasped the path of the renunciation to worldly life, went out of the city. Within a month, he arrived at a penance-forest; which was situated on the border of that country; which was full of trees like Bakula, Campaka, Asoka, Punnaga, Nagas etc; in which antagonistic wild beasts like deer and lions etc. were peaceful; where there was a thick cloud of smoke, bearing the smell of fragrant oblations; whose wild sides were adorned with pure water mountains and rivers; and which brought contentment to the hearts of anchorites. Its name was Suparitoa.

Having arrived there, he waited for a *mahrta* as his body was tired on account of (travelling) a long way and then he entered that penance-forest. (40)

He saw there the head of those hermits by the name of Arjuna Kaundinya; who had bark-garments, rough matted hair deer-hide, and wooden staff; who made tripundra mark with the particles of ash; who had gourd by his side; who was of blessed appearance; who sat with ease on a seat in the plateau-bower in meditation; who turned rosary of Rudraksa with his right hand, whose lips and neck were little moving by the repetition of the text of holy incantations, who with the eyes bent on the nose, restrained all the remaining activities; who took || a posture fitting to Yoga-pattaka (i. e. a cloth thrown over the back and the knees) the ascetic during abstract meditation) made up of flux (41-44) [9]

At the very sight, the ascetic was bowed to by him whose hair-ends bristled under the influence of joy; who repeated O lucky O fortunate beating again and again the surface of the earth with his head; and who beat down his knees and palms of hands on the earth. Even so, the ascetic, on seeing him, gave up his meditation with desire to pay respects to a great and honored receiving him with the words of welcome and speaking Well, bring the seat. Then Agnigarbha, being led by boy-hermits waiting in the courtyard of the cottage, was poken to with civility by the sage "Sit here; and he sat on the seat with modesty. The sage asked Whence has your honour come?" Then he related in detail his own account. The sage said "Dear boy the soul becomes miserable due to the results

of ctions in previous births. This is then the place of supreme peace, bringing happiness in this world and the next to those; who are smarting under the insults of kings; who are crushed by miseries of poverty; who are vexed with the stigma of bad fortune; who are burning with the fire of separation from the dear ones. In this case,

The forest-dwellers are always fortunate in the fact that they do not perceive the torment resulting from attachment; nor the insults from people; nor the fall in a low state. (45)

So advised Agnagarman said "Revered sir that is fit no doubt; if your worship has mercy on me or if I am fit for this particular observance, [10] do me the favour by initiating me in this observance. The sage replied "I will do you the favour my lad, since you are bent upon the path of non-attachment; who else can be fit for it? Then, as some days passed, he told him in details about the ways of conduct of his (own hermitage) and gave him the initiation to a hermit-life at the auspicious moment of time, day, division and date. He had highly felt the non-attachment born of cute insults; and on the very day of initiation, he took a grim vow in the presence of the patriarch surrounded by all hermits; named "All through life, I will eat once every month and on the fast-breaking day I will return with the first entrance (in the city) and from the first house, even though I get alms or not and will not go to another house. Thus of him observing the vow taken, many million of Purvas elapsed. And of the people, residing in Vasantapura, which was at a distance near to penance-

forest and who were appreciative of merits, devotion and respect grew enormously towards him; Oh, this great hermit has abjured desires of this world and is resolutely unattached to his body! His life is successful. It is said,

Even by one, who holds much respect for the opinions of people, an attempt should be made for merits even to an ignorant man who has given up pride, the merits come up. (46)

On this side, king Purusandara put Prince Gomasena who had married, on the throne and took his abode in the penance-forest with his wife Kumodini Prince Gomasena,—at whose feet many vassals fell; who defeated not only the princes on the border of his kingdom but also the princes of many other principalities whose pure and widely heard fame spread in ten directions; who was devoted to earning three-fold attainments in Dharma, Artha and Kama,—became great king [11] As the time went by he, enjoying royal pleasures, admired by all people, with his queen Vasantasena, happily came once to Vasastapura; entered the city with great auspicious ceremonies, was worshipped by the citizens and went with them to the palace named Vimsacandrika, appearing beautiful with the beauties of the rainy season; where the thick columns of smoke from black sandal appeared like the shades of cloudy day; the lotus were glistened like big tongs, the pearl-stirrup appeared like the showers of rain, the lines of elbow appeared like the line of flame-groove; the rows of silk lotuses suspended there, bore the beauty of a

rain-bow the plots of land were fragrant with the sprinkling of sweet-smelling waters, the decorations of flowers, full of humming bees were laid out. What is the use of more description?

It can be called as it were the dream of persons, sleeping under a trance, or that which is the rare result of luck due to actions done in the past. (47)

There he received the people of the town fittingly and when they were dispersed, he passed the day and night, with pleasing sports consisting of dramatic shows, songs and plays, and the next day after finishing the morning duties he went to the training-ground of horses at the proper time. He found there many horses from Balkh, Turkey and Vajra, etc. and sat in the garden of Sahasravarana, situated on the skirt of the training-ground, for the purpose of removing its (i.e. of riding) fatigue. In the meantime two boy-hermits with oranges and grass came there. They saw the king and congratulated him with the greetings approved of their own sect. [12] They were also received by the king with ceremony consisting of getting up, offering seats etc. They said "We are sent by the patriarch of the pious name to know the news of your health, who are the head of the four orders of life and who have rightly made out what is duty and what is not. Hear you, sir, thus, we await your orders. The king said "Where is the revered patriarch? They replied "Not very far from here in the penance forest Suparitosa. Then the king went to the penance-forest with devotion and curiosity. He saw there many hermits and the patriarch. Then he, in whose mind was born defection, bowed to

them according to fitness. He sat in the vicinity of the patriarch; and stayed with him for a short time, engaged in religious talks. Then he said with courteous bow to the venerable patriarch. "Do me the favour to have a dinner at my place with all your people. The patriarch said "Dear son, will it be, but here there is one great hermit called Agnis arman; he does not eat every day but once very month. And even then on the fast-breaking day on the first entrance, from the first house; even if he gets anything or not, he returns and does not go to another house. So excepting that hermit, your request is granted. The king said "Reverend sir I am highly honoured. Now where is that great hermit? I will then see him and make myself sickless by seeing him. The patriarch said "Dear son, he is in meditation under the mango-grove. Then the king went to the mango-grove with an excited mind. He saw there Hermit Agnis arman, under the meditation of the particular sort, who sat in Padmasana posture; who kept the eyes steady and who quitted all the varied activities of mind. [13] Then the king whose hair-end bristled out of his bowed to him. The hermit also congratulated him respectfully with greeting and peaking welcome to you and bid him to sit. The king as he sat on a goodly seat said "For what reason have you to practise this very difficult posture?" Hermit Agnis arman replied "O high-born, the causes are the miseries of poverty for others, deformity and Gunastraya, the son of a blind (i.e. who is) my beneficial friend. The the no doubt raised by his name, said, "Well, sir name of this activity like the misery of poverty

etc., it is all right; now how Gunasena, the son of the king, is your beneficial friend?" Hermit Agnis arman said "O high-souled one, thus he is the beneficial friend; hear

Those who are the best people adopt religion themselves; those of middle kind when impelled, and the low ever (48)

He who moves the soul, who is in the prison of the world, by any method to religion, is beneficial friend (49)

Then the king remembered his life as prince; and said with the face bent down with shame "Revered sir how then did he impel you to religion which is the relative of three worlds? Hermit Agnis arman said "O high-souled one, the impellings are of various types. Some how themselves, I am impelled only by some cause." Then the king thought "How great he is! Even the insult taken by him as beneficial impelling. He not only voids the scandal of them but also out of the purity of his disposition, does not even believe in it. Alas,

horrible improper action [14] is done by me whose deeds are sinful. I will then reveal myself as tainted with the blot of having done an improper action. Thinking so, he said "Revered sir I am the same horrible sinner who brought torments to your heart, and who possesses the host of demerits. Hermit Agnis arman said "O king, I will learn you, how do you call yourself one possessing a host of demerits, by whom I, whose prosperity consists only in leading life with the morsels of others, am brought to this acquirement of austerities?" The king said "What magnanimity! What else except sweet things, do hermits know to speak? Never from the

them according to fitness. He sat in the vicinity of the patriarch and stayed with him for a short time, engaged in religious talks. Then he said with courteous bow to the venerable patriarch. "Do me the favour to have a dinner at my place with all your people. The patriarch said "Dear son, so will it be, but here there is one great hermit called Agnis arman; he does not eat every day but once every month. And even then on the fast-breaking day on the first entrance, from the first house; even if he gets anything or not, he returns and does not go to another house. So excepting that hermit, your request is granted. The king said "Reverend sir I am highly favoured. Now where is that great hermit? I will then see him and make myself sinless by seeing him. The patriarch said "Dear son, he is in meditation under the mango-grove. Then the king went to the mango-grove with an agitated mind. He saw there Hermit Agnis arman under the meditation of the particular sort, who sat in Padmasana posture; who kept the eyes steady and who quelled all the agitated activities of mind. [13] Then the king whose hair-ends bristled out of joy bowed to him. The hermit also congratulated him respectfully with greeting and speaking welcome to you asked him to sit. The king as he sat on goodly seat said "Sir what auster have you to practise this very difficult penance?" Hermit Agnis arman replied "O high-souled one, the causes are the miseries of poverty insults from others, deformity and Ganasana, the son of the king and (he who is) my beneficial friend. The king with the doubt raised by his name, said, "Well, sir as to the causes of this activity like the misery of poverty

Then the whole royal household was perturbed. There entered physicians well-versed in the science of medicine; they took up the medical treatises of various kinds, many kind of medicines were pounded and the ointments made from strange precious stones, were given. Even the ministers, who looked on at the king and the chief of Sukra and Brhaspati did not know what to do. The priest began the propitiatory observance of the oblation accompanied with credomantras. So also the women were decked in the beauty of whose fragrance they were decked with flowers whose paints, the perfume that had filled the way, the paintings on whose cheeks were washed away by the water of tears and whose faded face that were like to look as if bent upon their hands. So also the high ministers who were seated from the hall passed up the street as if they were tipped with musk and dancer

disc of the moon, showers of burning embers fall. Hence enough of this. O divine sir when will there be your fasting-day ?" Agala arman said "O king in five days. The king said "O revered sir if you have no great objection, let the favour be done by breaking the fast at my house; I have known from th patriarch your particular vow hence I request yo for the future thing. Agala arman said "O king let then that day come; who knows what will happen in the midst ? For

Now I d this; and doing it gain this I shall do tomorrow -wb would believe this in this dream-like world ? (50)

And also Sir

Fie upon the nature of this world that those who were seen full of lov and affection even in the first part f the day are not so seen in the latter part of the day ! (51)

Then, sir let that day come, The king said "Come up, divine sir in case there is no obstruction. Harriot Agala arman said If then be your importunity [15] I accede to your request. Then the king with horripilation of joy bowed t him, passed some time and entered the city. He gave ceptles fitting t the greatness of his devotion t th patriarch and his circle.

As the five d ys passed on the fast-breaking day Harriot Agala arman entered first the palace of the king for the purpose of breaking fast. And on that day somehow king Ganasca suffered from acute headache.

ights. Finding the king so strange, he said "Dear son,
 you seem to be dejected, will you tell me its cause, if
 it be not incommunicable?" The king said "Is there
 anything not incommunicable to your worship? For
 one who is dejected over an incommunicable thing it
 is not fit to come to the penance-forest. The patriarch
 said "Will dear son will? Your courtesy is quite
 adequate with it, is it not so for our dejection?"
 The king said "I say because it is your worship's orders
 otherwise because I am such a sinner?" The
 patriarch said "O dear son the hermits are mothers
 to all; will it therefore be before them? Say you
 the that I, king your aunt, shall remove your
 dejection in any way?" The king said "Dear sir if
 that be so I will. This hermit Agnashman became
 a bhikkhu in my court. I then dejected on first due to me
 when I saw him merit well did things without thinking
 and when I observed in actions fit for unfit persons.
 [18] I am still more dejected than I have not ban-
 dooned the conduct of an unfit person even though he
 has not taken so high a way. The patriarch said "If
 that be so, enough I dejected on. What is the reason?
 If he has become a hermit by so doing you, then you
 indeed are his friend for his bliss leading him to religion.
 Why then are you dejected? And how now I do not
 conceive at all of any evil action in you who fear the
 next world and who know the scriptures. Will you now
 tell me, what you did to him?" The king said, "O
 revered sir how thus having invited him, I, who suffered
 from head ache, out of carelessness, did not inform the

to be extremely unwell; because I saw the whole palace with all servants in a sad mood. Being not able to see him that way I at once came out." The hermits said "No doubt, the king must be extremely unwell; otherwise his devotion towards hermits being like this, how will he, thinking of the fast-breaking day of your worship, not himself pay attention? And moreover that king bears great respect and devotion to your worship, so he spontaneously praised your merits in the presence of the patriarch. Hermit Agastya said "May he who is the worshipper of the elders get back health! What is to me of meals?" He took to month's fast.

On this day the headache of king Ganesha was cured and he asked the servants "To-day there is the fast-breaking day of that hermit, therefore was he received or not by anybody while he came?" They said "Your majesty he came, but he was neither spoken to, nor received by anybody as the servants had given up all their works on account of their hearts' torment on knowing about your headache. He did not know about your comfort and seeing your servants sad, waited for some time and went away from the royal palace as if dejected. The king [17] said "O my misfortune! I have lost great gain and come to great calamity by giving pain to the body of a hermit." Having so bewailed, next day in the morning he went to the penance-forest. He saw the patriarch with many hermits and bowed to them in proper way with the head bent down with courtesy and shame. The patriarch said "O king may you and I welcome you. Then the king sat beside the patriarch; he was pulled down with still more shame and gave out long

Now again the month went by in course of time; the king enjoyed the pleasures of senses, and Agnisarman followed practising grim penance. In the meanwhile, when the fast-breaking day came on, the king was informed by his men who had come from the army. Sir, at the midday when the moon the precious lamp of the world was the beloved of the blind Night, had set, and when my mother's old rose faintly sleeping the vigour of the Al-nabha gas, seemed otherwise the destruction of his country, resorting to a brave man, he with his army made an attack and has defeated your army which was very careless; which was proud of its formidable exploits which had entered the city fortified by its guards; and what did it lack in measures of protection. Now I was my mother's son. O! hark ye this can bear the evil that he ordered his servants to be burnt with fire of which help unevenly the fire to be the place of the earth with his hands made in the world of the world of the world of the world. (C) But in the best of drums for me to be the world of the world of the world of the world. (20) I phant army sad to be any one of the world of the world of the world of the world. Our hands be the world of the world of the world of the world. Our feet soldiers, with arrows and pikes, to march. Then at the order of the king the royal army began to throng about like stormy clouds in rain, hearing the sounds of march-drum the elephants appeared like hosts of clouds, the flamingoes in the form of raked-up banners, chowries, umbrellas, etc., hovered over it, it was

servants and by putting an obstruction to his food, I did an obstruction to him in religious observance. The patriarch said "Dear son, if that is so, you are here not at fault, men overpowered by acute pain do not know what is good or bad. And to the ascetic, there is no obstruction to his religious observance by the obstruction being done to his food; but on the contrary he will gather more the merit of asceticism. Hence enough of dejection." The king said, "Revered sir how can my dejection go away so long as the high-souled hermit has not taken meals at my place?" The patriarch said "Dear son, on the next fast-breaking day which he will have now of course if no obstruction there be, he will take food at your place. Then the patriarch called hermit Agniasmaran and having held up his hand with respect he said "Dear son, as you went out of the king's house without taking meals, the king thereby is much dejected. Yesterday he had an acute headache; hence he being helpless due to pain, could not welcome you, he has not offended you. He says, 'My dejection will not go away so long as Hermit Agniasmaran has taken no meals at my place. [19] Hence now on my word and out of respect for the king when the fast-breaking day comes up unobstructed, you should break the fast at his house. Hermit Agniasmaran said,

"O revered sir just as you order. The king is dejected without reason, because he has done to me nothing which is against the other world." Then the king thought "What magnanimity!" bowed down to the hermit, stayed there for a short while and entered the city.

Now again the month went by in course of time; the king enjoyed the pleasures of senses and Agniraman followed practicing grim penance. In the meanwhile, when the fast-breaking day came up the king was informed by his men with the following words to the army: 'Sir, the moon is with the moon in the sky across lamp of the world; the beloved of the bird Night, had set, and with the moon in the sky, the soldiers were peacefully sleeping. The vigilant king, Agniraman, seeing otherwise the destruction of his country and resorting to a brave act, marched with his army and attacked and has defeated your army which was very careless, which was proud of its invincible exploit which has tried to be protected by close guards, and which did not know the measures of protection. Now I will return with my army. O king, on this noble trial, even the king, who had ordered his servants, his eye-brows, and with his feet, to be lifted up unevenly through the earth, the surface of the earth with his hand, to march, to fast, and to eat, and to influence the king. The king soon the beating of drums for the king, and the invincible (20) left the army, and the king was very unconcerned with pure harness, and his horse with canopy and flags and order of foot soldiers with arrows and bows, to march. The king then the king the royal army began to march about like a stormy day of rain, hearing the sounds of march-drum, the elephants appeared like hosts of clouds, the flamingoes in the form of mixed-up banners, chowries, umbrellas, etc., hovered over it. It was

accompanied with the lightnings of pears and sharp swords; all directions were filled with the thunders in the form of the sounds of conches, cymbals and pipes. In the meantime, king Ganasena mounted chariot before him were placed the golden jars full of water and the drums for auspicious occasion, revealing the splendour of conquest, were beaten; the batches of heralds repeated various auspicious things. At that time Hermit Agnisarma entered the king's house for breaking the fast. Then when the huge sea of moon was perturbed as the king was going out, he was not seen by anybody from among the principal servants. Then having passed some time, the hermit, hearing the rush of quick elephants and horses, went out of the king's palace. In the meantime, the astrologers, who took the measurement of shade by the measuring-rod and who know the deep secrets of the science of astrology said, "Sir the moment is auspicious, make start." The king said, "To-day is the fast-breaking day for Hermit Agnisarma; he has accepted on the word of the patriarch to take meals at my house. So let that high-souled ascetic come up. Then, when he finishes his meals, after bowing to him, we shall go." Then a noble who was near said, "Sir that high-souled ascetic entered the place only recently and has gone out of the royal household fearing the rush of swift horses and elephants. I think he must not have gone out of the city [21]" On hearing this, the king started towards his path with alarm, and saw Hermit Agnisarma going out of the city. Having got down from his chariot, he fell on his feet with full devotion and

entreated him with great respect "Sir do me the
 favour and return Though my departure is imminent,
 I stood for this much time awaiting only your arrival,
 while you having visited my house departed without
 being seen by my principal servant Hermit Agniasar-
 man replied "Sir you know the whole matter of my
 particular vow about my effort The hermits
 are always strictly truthful about their vows, and do
 not differ that between good and bad The king said,
 "Remember Sir I am bound by this sort of inadvertence;
 the punishment my body gets for the sins produced
 due to acute pains for the fear of sorrow burns me
 across my heart as the fire is turned my speech
 falters as it were I belittle myself as a great sinner
 the for my sin will be that I am all miser-
 able because I do not do it without cause
 I ask that my mind be purified by my worthy Hermit
 Agniasarman that I may be able to do this king
 that he is my friend I do not break the faith
 What I do is for the good of the world as I have
 not broken the faith of the people he will not fail at
 ease I king that I will serve or pass without
 I won't tell you that it is my mind for its cure
 I promise to be his faithful servant place it in
 last for his day I do not do it as I do not give.
 Then the king who placed hand and knee on the
 ground said, 22] Sir the remedy for its pacification is
 well found out for he must at last have it in the
 form of pure knowledge what would he not know?
 So I am favoured. This is befitting your nature

accompanied with the lightings of spears and sharp swords; all directions were filled with the theodors in the form of the sounds of conches, cymbals and pipes. In the meantime, king Gunasena mounted a chariot; before him were placed the golden jars full of water and the drums for auspicious occasion, revealing the splendour of conquest, were beaten; the batches of heralds repeated various auspicious things. At that time Hermit Agula arman entered the king's house for breaking the fast. Then when the huge sea of men was perturbed as the king was going out, he was not seen by anybody from among the principal servants. Then having passed some time, the hermit, leaving the rank of quick elephants and horses, went out of the king's palace. In the meantime, the astrologers, who took the measurement of shade by the measuring-rod and who knew the deep sense of the sciences of astrology said: "Sir the moment is auspicious, make start." The king said: "To-day is the fast-breaking day for Hermit Agula arman; he has accepted on the word of the patriarch to take meals at my house. So let that high-souled ascetic come up. Then, when he finishes his meals, after bowing to him, we shall go." Then a noble who was near said: "Sir that high-souled ascetic entered the place only recently and has gone out of the royal household fearing the rank of swift horses and elephants. I think he must not have gone out of the city [21]" On hearing this, the king started towards his path with alarm, and saw Hermit Agula arman going out of the city. Having got down from his chariot, he fell on his feet with full devotion and

entreated him with great respect, Sir do me the favour and return. Though my departure is imminent, I stood for this much time awaiting only your arrival, while you, having entered my house, departed without being seen by my principal servant." Hermit Agnis arman replied Sir you know the whole matter of my particular vow hence enough of this effort. The hermits are always strictly truthful about their vows, and do not differentiate between gain and loss. The king said, "Revered sir I am ashamed of this act of inadvertence; the pain to my body is greater than yours produced due to acute penance; the fire of sorrow burns me exceedingly my heart, as it were, is ruined, my speech falters as it were; I believe myself a very great sinner therefore, you, sir who act as a brother to all miserable beings and who are affectionate without cause, think out the remedy for pacifying my misery." Hermit Agnis arman thought "How magnanimous is this king that he is so much pained as I did not break the fast! What love he has to serve the ideal! So long as I have not broken the fast at his place, he will not feel at ease. Thinking so he said Sir your pain is without reason; till however this is the remedy for its cure. I promise to break the fast again at your place if the fast-breaking day comes unobstructed. So do not grieve. Then the king who placed hands and knees on the ground said, [22] Sir the remedy for its pacification is well found out; or a hermit always has eyes in the form of pure knowledge; what would he not know? So I am favoured. This is befitting your nature-

which is affectionate without cause. Then may you go to penance-forest. For myself I am not able to see the revered patriarch as I feel tainted with the blot of this fresh carelessness. Having so said, the king bowed to Hermit Agniasarma, and returned. Thinking I should not now go, he sent the army on Minghanga. Agniasarma also went to the penance-forest, reported the account as happened, to the patriarch who congratulated him saying "Well-done, my son! and again took up the particular vow. Of him being served every day by the king whose non attachment to the world was increasing the whole month went by and the fast-breaking day with hundreds of hopes of the king arrived. On that fast-breaking day the queen of king Guhasena, Vasantadevi gave birth to a son. The maid with delightful lotus-like face informed of this out of joy to the king with satisfaction. The king had his hair-mode raised on account of this joyous occasion. At the birth of son, he gave to the maid the ornaments of his body such as bracelets, earrings etc. and ordered her Vasudhara, send out an order on my word to the servants at their respective places. viz. Arrange to release all bonds in my kingdom by ringing time-bells, ask them to give rich alms, sitting and unexpected; give out to kings like Jitasatru and others the tidings of my son's birth; [23] let the citizens know the auspicious occasion of the birth of son to the queen; arrange for town-festival which has come up unforeseen. She delivered the orders to the servants as was commanded. The servants followed the order of the king. For

They arranged the birth-day festi al; all the expense of ten directions was full of the sound of drums; the batches of sportive women danced bringing one of the hands d wa. (51)

The women in the harem snatched out of joy fine clothes and upper garments of one another the festival was full of women who gathered together more fully decorated. (52)

The women gave out the hissing sound, being abashed at the blows of fists coming over their backs; and the chamberlains made the groups of intoxicated women dance. (53)

The sweet sound of drums, with their number of beats, was marked by (the accompanying) clappings of hands, the cheers of victory were raised by the groups of bards who were satisfied with alms. (54)

A great festival took place in the city of Vasastapura. When the royal servants together with the king were thus highly careless due to the joy of the fortunate event of the birth of a son to the king Harmit Agnisarma entered the king's palace for the purpose of breaking the fast but being not given reception by anybody even by word went out soon, his mind becoming tainted with evil meditation due to the rise of the (previous) bad action. He thought, "Indeed, from my childhood, the king [24] bears continuous and unique spite to me. See his very secretive ways of action that peaking in my presence in terms palatable to mind, he is in action quite the contrary" Thinking so, he went out of the city. In the meantime, by the blot of ignorance and due to the non-realization of

the highest path, he was caught up by taloting emotions. His aim for the next world was gone. His faith in religion was ruined. The feeling of enmity which is the seed of the tree of all miseries came upon him. He felt extreme hunger which gives pain to the body. He was dragged by hunger. Then,

By him who had fallen with the first accidental calamity who was under the sway of ignorance and anger and who was of silly mind, grim revengeful determination for the next birth was resorted to. (57)

"If any fruit is to come up of this particular observance which I have kept up assiduously let in every birth, my life be for his murder (58)

A man does not do good to dear ones and harm to enemies, what is the use of his birth which merely ruins his mother youth? (59)

And thus long is my enemy from my childhood, without any faults on my part, and sinful too; I shall therefore do him evil. (60)

Having made such evil resolve, he, not purifying himself of the taint and with his mind burning with the fire of anger thought upon it frequently (61)

In the meantime, he arrived at the penance-forest. The fire of his anger was growing more and more, being inflamed by bad thoughts arising out of various doubts. He kept the patriarch and other hermits aside, and entered the mango-grove without being seen, and sat on the four-cornered raised seat made out of clean stone. He again began to think out of repentance. What an

antagonistic feeling of that king towards me! How [25] out of all hermits, I am the object of his ridicule that he, knowing my particular vow and full of spite, invites me like this and not fulfilling my fast is making submits me to indignity so, the king indeed is foolish or why does he submit to indignity me who am gone to such a condition? Thus the indignity which is given to orphans, the weak and the beings overpowered by others as by the god of death, does not satisfy the pride the proud-hence to add, he offers indignity to hermits who are busy in the activities of the next world and to whom friends and enemies are equal; or this much ill-treatment is offered to me alone who have kept at least a touch of food! So enough of these insults alone to me for the whole of life. I vow to undertake fast throughout life." Having given up his activities, with his mind tainted with evil meditation and his body emaciated with penance, he was seen by the hermits there. He said "Revered sir your body appears to be much emaciated and you have not done usual application of pigments and (putting on) of flowers. So even now is not your fast broken? Agnissarman said No not broken. The hermits said "How is it not broken? Did not you enter the house of king Gnasena?" Hermit Agnissarman said "I did enter. The hermits said "How then is it not fulfilled? He said, From my childhood this king is inimical to me without reason; hence I am put to indignity by him. I now know the link of revenge of previously known to me. He appeared like a civil man until the link of the revenge of him who is treacherously courteous, was

not known. H therefore invites me with an idea of mockery and by uncourteous conduct [26] puts me to insult by variety of deceitful misconduct. Knowing therefore to-day my fast-breaking day he has all of sudden arranged for festival. Then I entered the king's palace and was disregarded and knowing therefore the opinion of the retainers of the king, I soon went out. Then the hermits said, Reverend sir that is not possible to king Gonensena who is much attached to hermits, or people are of strange relations. What is not possible? There is nothing impossible for the tabernacle feelings. Having said so, they being much dejected, reported to the patriarch, namely: Even now on account of this happening, the fast of Hermit Agnis arman is not broken. Then the patriarch unperturbed, came soon to Agnis arman and was honoured with fitting courtesies by Agnis arman. Then he said "Dear son, how is your fast not broken even now? What an unfit act on the part of king Gonensena! Hermit Agnis arman said: O sir the kings are careless people. What is his fault? This is in way my fault, as I could not even give up the last attachment to food; so that I had to enter even his house. Now I have given up even this much attachment which is the seed of all these insults. Hence I beseech your worship not to order to otherwise in the matter of this object." The patriarch said "Dear son, if you have given up food, now the time is passed for order. Verily the hermits keep up truly their vows. But you should not be angry to the king. Because, [27]

Everybody gets the consequential fruits of the actions done in the previous birth; in the matter of

merits as well as demerits, the other morally acts as a cause. [62]

Advising thus, the patriarch spoke to the attending hermits and went away

On this side, while the (royal) retinue was enjoying the happiness of this unforeseen festival; and as the fast-breaking time passed away king Gunasena remembered, "To-day it is the fast breaking time of that great hermit O my misfortune! The fast, I think, of that great hermit is not broken." He asked the servants that were near Did that high-souled hermit come here or not? Then they searched carefully and informed Sir he did come; but as the servants were careless due to delight of the auspicious occasion of the birth of a son to the queen, nobody received him; hence he instantly went out." The king said "Alas, what a result of my class! I consider even the auspicious occasion of the birth of a son to the queen as a calamity as it has made an obstruction to the religious duty of the great hermit; really the bowers of splendour do not fall on the houses of the people of meagre merit. Being tainted with the blot of carelessness I am not even blest to see his face, even to know the consequence. Hence go, O priest Somadeva, so that the servants may not know my intention; find out what has happened to that great hermit and let me know quickly what he has done; my heart as it were suspects. Priest Somadeva, so ordered, went to the penance-forest. He saw Hermit Agni-sarma; who was surrounded by many hermits; who was in a bower situated near the bank of a mountain-river;

who sat on the bed made up of long Kusa grass; and who was engaged in the talk about the king began out of anger [28] Somadatta, with his head bent down with courtesy bowed to him. He said welcome with a benediction and ordered him to sit. Priest Somadatta sat and said "Revered sir you appear to be much emaciated in body; what is the reason? Hermit Agastya said "The body of those who draw their maintenance from others and who have no desires, itself is the creation of hermits. Somadatta said, So it is, the hermits have abjured desires; but they have done so, in the case of wealth, corn, gold, jewels, pearls, corals, men and animals but not in the case of mere food which helps body (which is helpful) religion. Here, there are not such people who will not give even food to people like you; who have taken up the path of asceticism; to whom friends and enemies are equal; to whom straw, jewels, pearls and gold are the same; and who serve as boats in the sea of the world. Hermit Agastya said "Truth it is! There are only people except king Guhasena. Somadatta said "Revered sir what is done by King Guhasena? That king is heard to be devoted to religion." Hermit Agastya replied "Who else is devoted to religion who though has defeated the surrounding princes, kills hermits pitifully? Somadatta thought "Indeed that hermit is angry. As he seems to have sat on the bed made up of long Kusa grass, it must be that he must have taken up to complete fasting account of the defection due to the king. On being asked, he will talk up to reviling the king which would be bad to hear. So, having obtained the account from

somebody else, I shall report **II** to the king. Somadeva bowed down to him and went out. He asked the hermit; who had Kus a grass and flowers in his for-hand, and who was going to the mountain-river with a desire for bath. [29] "Revered sir what is undertaken by Hermit Agnis arman?" He, with drooping eyes filled with tears narrated his observance. Somadeva went and reported, what he got, to the king. Then the king with more dejection, bore the body heavy with the burden of anxiety and surrounded by principal attendants and queens, started for the penance-forest on foot for the tidings of Agnis arman. Like a royal swan, surrounded by sweet-speaking female swans, he arrived at an extensive sand-bank of the mountain-river which was near by.

In the meantime, a boy-hermit, knowing the arrival of the king informed Hermit Agnis arman of the arrival of the king with his lotus-like face blooming. Then Hermit Agnis arman, with his body burning with the fire of anger called the patriarch and crossing the fitting courtesy spoke rudely "I am not able to look at the face of that wicked king who is inimical without any reason. Therefore, speaking something that you like, you, only send him away from outside." The patriarch thought, "He is swayed by tainted emotions; hence it is proper for the king to avoid seeing him whose mind is sullied with fresh tainted emotions and he went a little way to the king. He saw the king with a fallen face, surrounded by retainers. The king with his retainers bowed to him with modesty and was welcomed with benediction by patriarch, who said "O king,

come; rest in that Campak-grove. The king said just as your worship orders. He went to the Campak-grove. [30] The patriarch sat on a seat of Kus grass placed upon clean stones; and near it sat the king with his retainers on the ground. Then the patriarch said "O king, why did you improperly act to come over on foot this much way thus, with your wives and retainers?" The king replied, "Revered sir we always do improper things; or for wicked persons like myself it is only fit that the retribution should be done to the religious observance by killing the great hermit out of carelessness. Then what of calling this revenge by one whose goodness of heart is unmoved? Revered sir now where is that high-souled Hermit Agnus arman? I shall bow to him and purify my sinful self by seeing him." The patriarch said "O king do not grieve this much. He has not taken a fasting by defection on your count, but it is rather the vow of a hermit that at the far-end of life he should leave life by taking to full fasting. The king said "O revered sir what of speaking more? I shall then see that high-souled one. The patriarch said "King enough of thus seeing him. He is engaged in meditation, then why make an intrusion in his determined work? Go you to the town, look up here some other time. The king said "As your worship orders; I shall come again, and got extremely sad. Bowing to the patriarch, he started for the town.

[31] Then one compassionate boy-hermit followed little way off and reported to him the opinion of Agnus arman. Then the king thought "What of coming over again here, if however the patriarch is put to an

effort ? Then it is not proper for me even to stand in this city so that I would hear nothing more, had to hear of this high-souled one. Thinking so, he arrived at Vasantapura. He asked the astrologers "When is there for us a pure day to start for Kaitiparatistha ?" They found out the good day on account of their being engaged in that work all the time and said "Your Majesty to-morrow is quite good." Then the king ordered the servants "Start soon tomorrow." Then on the next day with big retinue, the king went away. By continuous march he came to Kaitipratistha within a month. He then entered the city with pomp; in which a number of variegated flags were raised; where the different markets were decorated, where the main road was made elegant by the decorations of flowers; where the palaces were whitewashed; and which was adorned with canopies. And then he entered the palace named Sarvatobhadra which was even more embellished with decorations and where the arc was beautified with pendant decorations.

There on the very day the teacher named Vijayaseña came journeying with restraint with the vow to stay month; he was surrounded by pupils [32] He knew twelve canonical books completely; he possessed the miraculous power of Avadhi and Manahpari-
 y knowledge; all his limbs were pleasing and handsome; his body was resorted to and beautified by the handsomeness of the first youth; he was as it were the decoration of the world; he was the joy to the eyes of all people; he was as it were the sort of an acceptable disposition; he was the family home of forgiveness;

come; rest in that Campak-grove. The king said just as your worship orders. He went to the Campak-grove. [30] The patriarch sat on a seat of Kus' grass placed upon a clean stone; and near it sat the king with his retainers on the ground. Then the patriarch said "O king why did you improperly act to come over on foot this much way thus, with your wives and retainers?" The king replied, "Revered sir we always do improper things; or for wicked persons like myself it is only fit that the obstruction should be done to the religious observance by killing the great hermit out of carelessness. Then what of calling this revenge by one whose goodness of heart is unmoved? Revered sir now where is that high-souled Hermit Agnes arman? I shall bow to him and purify my sinful self by seeing him." The patriarch said "O king do not grieve this much. He has not taken a fasting by defection on your count, but it is rather the vow of a hermit that at the far-end of his life he should leave his life by taking to full fasting. The king said "O revered sir what of speaking more? I shall then see that high-souled one. The patriarch said "King enough I then seeing him. He is engaged in meditation, then why make an obstruction to his determined work? Go you to the town, look up here some other time. The king said As your worship orders, I shall come again, and got up extremely sad. Bowing to the patriarch he started for the town.

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There on the very day the teacher named Vijayaśena came journeying with restraint with the vow to stay month; he was surrounded by pupils; [32] He knew twelve canonical books completely; he possessed the miraculous power of Avadhī and Manahpariyāy knowledge, if his limbs were pleasing and handsome his body was resorted to and he utilized by the handsomeness of the first youth; he was as it were the decoration of the world, he was the joy to the eyes of all people; he was as it were the sort of an acceptable disposition; he was the firmly firm of forgiveness;

he was the mine of the jewels of merit; he was as it were the full result of an excellent action; he was born of great royal family. He accepted the bodhi and stayed in the garden of Asokavana beautified with the temple of Jina built by merchant Asokadatta. There were the mango-trees in which it would be difficult to find holes, like klags strong in politics, in whom it is difficult to find weak points; the trees on the brink of the well which were bent down appeared like good persons who stand with their faces downwards, fearing the sight of the wives of others. The Atimukta creepers, without branches and sub-branches resembled the smiles of good persons fallen (in poverty) with shame brought forcibly the bowers crowded all round resembled again the hearts of poverty-stricken morose persons, the nimb-trees, grown at particular places do not appear proper like heretics, attached to the objects of senses, the red Asoka trees appeared like bridegrooms with saffron-red clothing—why describe more?—the garden-trees I varied descriptions were like the thoughts of the world of living beings. And also the temples of Jina (1) and white resembled the peaks of the Himalayas. [33] And there on every clean part of the earth, the reverend other sage joined in his observances with constraint, stayed there.

On the said king Gunasena, who had come to the bower of conversation asked, Who has seen here any wonderful thing today? Then Kalyanaka, who knew about Vasudevanarayana, said with bow to the king, Sir I have seen wonderful thing. The king said "Tell me What is that?" Kalyanaka said "Here is

the garden of Aso'kavasa laid out by merchant Asoka-datta, I have seen the teacher by the name of Vijay-sena; he is the festival of all sights worth seeing; he has whitened the expanse of four directions by the flow of the moonlight in the form of handsomeness; knowing all things like the moon with all its dignity; though in the first youth, he is not touched by mental perversities, though he has conquered the god of love, he is satisfied with the splendour of penance; though he has bestowed all that he has benevolently to all people, he is not proud as it were; he is the son of King Lakshmana and grandson of Samantak, the lord of the country of Gandharas, and he has adorned all the emblem of mendicant. Then the king said: "Oh, you are mentioned in [34] you have obtained the fruit of your vows without obstruction, I shall see the revered teacher tomorrow." When the night had passed, the king performed all meritorious duties and went to the garden. He sat under the Vijaya tree, surrounded by many in rank, the full natural moon surrounded by the clusters of stars. Then the teacher was with modesty bowed to by him whose hair and bristles with joy whose eyes were filled with the tears of joy and who placed his hands and knees on the ground. The teacher gave him the equation of ligon (a religious greeting) which is the seed of the tree of happiness of eternal bliss and which causes the destruction of manifold miseries mental and physical. Then he bowed to the remainder of friars who carried the burden of 18 thousand subsidiaries of conduct; and who were cruciated with the anxieties for union full of love.

with the bird in the form of absolution. He was surprised at his handsomeness and acts. He said "Revered sir what is the reason of dejection for you even, who are fully handsome in all ways—that you have accepted this particular vow which makes you free from the longings of this world, having abandoned the royal splendour in which the foot-stool is suffused with the spreading glow of the crowns of the kingly falling at feet with confusion. Vijayasena said Sir do you ask the cause of dejection in this world? In this case, the cause of dejection is not far to seek. Hear

Leaving aside the fears of life, old age and death, is there even the slight happiness to living beings wandering in the births of hell-beings, lower beings, men and gods? (62)

Is there hell-being a lower being, man or god in this universe whose sins do not cause births and deaths? (63)

How can there be happiness for those caught up in them like the young of deer fallen in the net and speedily destroyed by hunters, (64)

[35] Why there must be an attachment to wealth which does not in fact bring happiness which is even the transitory remedy of any misery of all living beings? (65)

Who is not dejected here if he thinks only this much, "How have I my birth here? Where shall I go from here? And again where will I have to go? (66)

And moreover O king the state of human being is very difficult to have; it resembles desire-fulfilling jewel and is like gem in the midst of great

ocean; so also the life is momentary like a drop of water on the tip of blade of Kus a grass, shaken by strong wind; the pleasures of senses resemble the horrible hoods of angry serpents; the prosperity is momentary like lightning the ears of elephants, the side glances of amorous women and the autumnal cloud. Of those who have not practised good penance, the result is the grim abode among lower beings and hell-belonga. Moreover

Who would hold patience with this worldly existence which resembles an actor's show and which burns with the fire of fear disease, the separation from dear ones and manifold miseries? (67)

The effort of good persons is proper in that which can be attained by oneself alone, when there is the eternal abode and the method of its attainment spoken by great sages (68).

Thus, O king the worldly existence itself is the cause for my dejection, but only this has acted merely as a cause Listen:—

Here, in this country of Vijaya, there is a district called Gandhara, where there is a city named Gandharapura. Being the inhabitant of that place I dwelt there. I had a friend named Vibhavaṣa,—the son of priest Somavaṣa,—who was my second heart as it were. Somehow he suffering from fever was led to death in my very presence by the god of death who has defeated gods and demons. Then I, with my mind burning with the fire of his separation, [36] stayed there; in the meantime, there arrived four friars, wandering with constraint, for the reason of the monsoon-residence

with the bride in the form of absolution. He was surprised at his handsomeness and acts. He said " R vere-
 red sir what is the reason of defection for you even
 who are fully handsome in all ways-that you ha-
 accepted this particular vow which makes you free from the
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Is there bell-belong lower belong man or
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 her? And again where will I have to go? (66)

And, moreover O king the state of human be-
 ing is very difficult to have; it resembles a desire-ful-
 filling jewel and is like g in the midst of great

Then I thought Verily to them absolution is indeed revealed; they are free from the abode of the miseries of birth, old age and death. In the meantime the revered friars were seen by me; they of course, by dint of absolution sat on jewelled thrones; their tangles of births had gone off; their mental activities were quietened; their bodies were escorted to and embellished by the splendour of absolution; they were the clusters of merits incarnate. There is no doubt about this; their knowledge of the absolute is complete. They were bowed to by me; me who enjoyed quite a different condition of that type, indescribable and immensely beautiful; who placed the hands and knees on the earth; whose eyes bloomed under the influence of wonder whose hair-ends bristled on the body; and whose eyes were full of the tears of joy. Having bowed down, I sat beside them. The Kovalin began the sermon. The groups of gods and men began to ask what they wished. Then I thought "What hall I ask these revered friars?" Then Vibhāvāsa, who was a shaft in my heart came up to my mind. Now where is my friend Vibhāvāsa again born? Well, I shall ask this. Thinking so I asked the revered Kovalin, "Revered sir some time has elapsed since my friend is dead; so where is he born? What another condition does he experience? How is the mind of me who have understood the path of the highest aim is the sorrow born of the fire of separation?" The Kovalin said "Hear

Here in the city of Gandhārapur there is a washerman by the name of Usadatta. [38] He has a household named Madhupingā. In her womb he (i. e. the

and stayed in big mountain-cave not very far from the city. Thinking it would be pleasing to me, my people told me about this. I saw the revered friars engaged in their own studies. I bowed to them with the face blooming like lotus. I was received by them with a religious greeting. I asked them while being preached by those revered friars. Then waiting upon those sages for short time, I entered the city. Now those revered friars went on during their moon-moon-stay with fasting every month. I obtained the right belief.

Those four months passed very for me whose faith was increasing and who was attending upon them every day. A great anxiety came upon me in the latter part of the night. "To-morrow indeed, those great ascetics will go away. Then I went out of the city to see the revered friars when the night remained only half a Yama. I went until very and soon the earth began to move, the mountain Gandhara began to thunder, the fragrant wind began to blow, the sky (lit. the courtyard of the sky) began to shake, and the sound of victory began to proceed. Then I, with joy still increasing started quickly when I saw in the vicinity of the cave of the Gandhara Mountain, the grass to be cleared up, the surface of the earth levelled; the fragrant water purified, the flower-offerings scattered. The hosts of gods, fallen on feet were praising the revered friars. O you have fulfilled your human birth; your attachments etc. are worn out; the army of passions is defeated; you have crossed [37] the sea of birth; you have attained the consummation of the 33 planes of eternal bliss.

different condition. Then I asked the Kovalin. "Revered sir what is this?" He said "Love out of the close association of the previous birth with a miserable end. I said "Revered sir how does he know me? The revered friar said "H knows you not particularly but generally This is the nature of th worldly existence that the desire, closely experienced in the other birth, follows for some period, if it is not fully fructified " Then I said Revered sir now of what action is this result? The revered friar said " Of the action born of the pride of birth. I said O revered sir what sort of pride did he show? The revered friar said, "Hear

Here in the other birth, when the festival of the god of love was going on, and when the music-parties with varied dresses went out, the music-party of washer-men was seen by him who was enjoying the pleasures of spring loved by many men; and who was surrounded by a group of young men.

On seeing it, he with the fault of ignorance and with the pride of caste and family molested the washerman, saying How can a music-party of the low pass by our music-party? As h was minister he got Usadatta carried to the prison with all his limbs tied after heavily persecuting him. In the meantime[40] the life of the other birth was fixed up for him as a result of great pride. When the festival of the god of love took place, Usadatta was released by the citizens. H (i. e. your friend) died and was born here as a consequence of that action.

friend of Vijayasena) is born a dog. He experiences here the most horrible condition; he is tied with a rope very tightly; his body has withered due to strong hunger; he is in the vicinity of washing-basin; and he is afraid of the kicks from the hoofs of a donkey. In their birth, he was Sri-Kanta the most beloved wife of the son of a merchant by the name of Kumbhara who were you, and who dwelt in the city of Kumbhara of the continent of Pankajadha Bharata. On account of close association with her the sorrow born of the fire of separation from him, does not come to pacification. I heard this and dejection came upon me. With mind infatuated with love for the dog I sent my men to the house of Usadatta the washerman, to get the dog released I said to them "Get him (i.e. the dog) released soon, give him food and drink, and taking him come here." Then those people went, soon executed my command and having taken him came up. I saw the dog not from very far; his hair was caught by hundreds of knots; he was marked by crookedness due to hoofs of women; his body was much emaciated, he appeared horrid due to his tongue moving while breathing; the row of his teeth appeared white; and he moved very slowly. Great non-attachment was produced in me on seeing him in that condition. O this worldly existence is terrible! Here, the love-amours of men come to this end! In the meantime, those men came near me with him and said to me "Sir this is the dog. Then he—whose long tail was moving; whose eyes were filled with tears; who shook his face with his neck raised [39]—began to howl, having come to this sort of indescribably

there will be a fire in the city he will be burnt to ashes by fire and die; then he will be again born as a female in the womb of the same house-maid. As soon as born, he will be a cripple moving on the back. Then while going on the highway will be killed by a mad elephant, got loose, and will be born as a woman in the womb of Kalanjanikā, the wife of Usadatta. She will grow to youth and will be given by Usadatta to one named Usarakṣita, grovelling in extreme poverty. As a woman, being married she will be pregnant and at the time of pregnancy she will be much in travail and after death she will be born to her own mother as a son. As soon as born, while he will be playing on the bank of the Gandhara river in the childhood, he will be caught as an enemy's son by Usadatta's enemy named Clita, and he will throw him in the lake after tying his neck to a big stone. This will be the end of his evil meditation. He is an elevated spirit and will attain salvation, only that he has not realized the fundamental principle.

Then I said: Sir, where will he be born after his death in water? When will he know the fundamental principle? When will he attain salvation? The revered friar replied, "Hear

[42] After death in water he will be born in the class of demigod called Vysṇvyantra. Then at that birth, he will obtain right belief—the only seed of the desire-yielding tree in the form of eternal bliss, before Tirthankara Ananda. Then coming in four states (of higher life), he, when calculable (i. e. limited, low) birth-takings at over will become a king in this country of

Then I thought: Alas, the meditation of the evil brings little happiness and results in manifold miseries! Fla upon this worldly existence! Then I asked the revered friar: What will be the result of the evil thought? Is he a soul with a desire for the highest or not? Will he attain liberation or not? Has he obtained the fundamental belief or not? Having thought so, I asked him. Then the revered friar said: "Hear of what consequence is this evil thought?"

From this life of dog living it out according to the destined way he will be born as an ass in the womb of the slave-maid named Ghotagbatika, born at the house of Usadatta. Then soon after his birth, he will not be pleasing to Usadatta, will get the maintenance of his body with great trouble and with his body tired with carrying heavy loads, he will be born as a sunaeb in the womb of Anadhuk the wife of Candala named Mavidatta the companion of Usadatta, on coming to death after living out the period of his life. Then on being born he will be tainted with bad form and the blot of misfortune; he will not know the attachment to the objects of senses; he will live for some time and on being killed by lion, he will be born as a woman in the womb of Candala woman. Then soon on being born, he will die in the first infancy with a serpent-bite. After death he will again be born a sunaeb in the womb of Dattika, the house-maid of Usadatta. Then on birth, he will be blind, thin and short, will be insulted by all and after completing his life as a sunaeb for some time, when

there will be a fire in the city he will be burnt to ashes by fire and die; then he will be again born as a female in the womb of the same house-maid. As soon as born, he will be a cripple moving on the back. Then while going on the highway will be killed by a mad elephant, got loose and will be born as a woman in the womb of Kalanjanika the wife of Usadatta. She will grow to youth and will be given by Usadatta to one named Usaratana, grovelling in extreme poverty. As a woman, being married she will be pregnant and at the time of pregnancy she will be much in travail and after that she will be born to her own mother as a son. As soon as born, while he will be playing on the bank of the Gandhar river in the childhood, he will be caught as an enemy's son by Usadatta's enemy named Citata, and he will throw him in the lake after tying his neck to a big stone. This will be the end of his evil meditation. He is elevated spirit and will attain salvation, only that he has not realized the fundamental principle.

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[42] After death in water he will be born in the class of demigods called Vydvantara. Then in that birth, he will obtain right belief—the only seed of the desire-yielding tree in the form of eternal bliss, before Trimbhanga Ananda. Then coming in four states (of higher life), he will be a calculable (i. e. limited, few) birth-takers are over will become king in this country of

Gandhara; then he will become a god and withdrawing from the world before the Vidyadhara friar named Amaraoka he will get the absolute knowledge and thus salvation.

Then on hearing thus, I got disgust of the world and reverted my senses from the prison of the world. Then taking permission of the father and the mother I performed befitting things and withdrew from the world in the presence of Gandhara Indradatta. This is then the cause of my location.

Gurudeva then said "Revered sir my object is fulfilled; the cause of your defection I quite fittingly

The effort of good men is only fit to that which I absolutely attainable by one who there is the eternal place and its way spoken by great sages. (69)

Now what is that eternal place? And what is the way to attain it?

Vijayasena said — That is indeed the eternal place where living beings stay for considerably long time, the living beings who are free from the taint of eightfold actions, who are free from birth, old age, death, disease, grief etc and who possess the happiness of incomparable knowledge and revelation. This is the place, the Highest body, the crest jewel of the pace of the universe fourteen Rajas high, and spoken by omniscient sages who are worshipped by gods and demons, who are the relatives of three worlds; and who are the owners of all miraculous powers. [43] the way to attain it consisting of right belief, right knowledge and right conduct is laid down. It is settled by the duties of householder and the duties of friar. There the duties of householder are twelvefold, viz. 5 Anu-Vratas,

3 Guṇa-vratas and 4 Sakas-vratas. The duties of a friar are tenfold:-

Forgiveness, softness straightforwardness, reconciliation of the evil, penance constraint should be knowing truth, purity poverty and celibacy are the duties of a friar (70)

The fundamental thing of these twofold duties is right belief, that becomes difficult to be attained by a living being enveloped by the unending series of actions. That action is eight-fold viz: *Jñānavarniṣa*, *Darśan varniṣa*, *Vedn ṣa*, *Mohanīya*, *Āyus*, *Nama* and *Gotra*. And its cause is false belief ignorance, want of dis-attachment, want of care tainted feelings, and the allied contact. The period of the persistence of the consequences accumulated as consequences, is said to be twofold namely the long and the short. Among these periods, the long periods, 30 *Krodakrodh* (crore x crore) 5 *garopamas* of *Jā* 2 *āraṇya*, *Darśan var ṣa*, *Vedn ṣ* and *Antar ṣ* ctions, born of grim unhappy results 7 of *M* hanīya, 20 of *Nama* and *Gotra*, 33 5 *garopamas* of *Āyus* the long periods (respectively of the same) accumulated as the consequences of the same type 12 *Muhurtas*, of *Nama* and *Gotra* 8, and of the remaining different *Muhurtas*. [45] Of the action so marked by periods, when with great stress and toils somehow by *Yath pravṛtta-karana* all *krodakrodh* *Sagaropamas*, excepting one are worn away and even from that one *krodakrodh*, something has worn away then there is *Karmagrāthi* (lit. A knot of actions) characterised by the consequences of the taints of deep attachment; which receives

help from *Jamnavarāṇīya*, *Darsan-varāṇīya* *Antarīya*; from which the *Mohanīya* action has departed and which is very difficult to be snapped. It is said,

Granti—that is very difficult to be snapped, like a rugged, thick, deeply rooted and mysterious knot; born of the action of the soul; and resulting from the taint of deep attachment. (71)

When it is come to, there is one soul who snaps it, and there is another who cannot. One who snaps it, does it by way of *Apurvakarana*. And as soon as it is snapped, by way of *Anivrttikarala*, he obtains the right belief; which is one part of the fire of the jungle of actions; which is an indestructible seed of the tree of eternal bliss; which is able to secure release from the prison of worldly existence; which produces the speedy existence of desire-yielding jewel, which is not previously attained in this unending sea of worldly existence; which has arisen by the annihilation or suppression of the experience of *Mohanīya* action by means of admirable right belief; which has for its distinguishing properties like suppression of passions, eagerness for emancipation, disgust for the world, compassion etc. and which is formed of the good consequence of *Ayus* action. When this is obtained, there are two kinds of knowledge viz. *Matī* and *S'ruta*. To the soul,—when he attains that;—who is free from the dirt of manifold actions; who has come near his own form: with passions suppressed; eager for emancipation; detached of the world and compassionate,—the love towards the speech of *Jñāna* becomes revealed. It is said,

[45] The right belief is known by the characteristics

like suppression of passions etc. while in the form of the consequence of Ayus action, it is known by external good contacts (72)

The consequence from the sam to the soul should be known to be happy can gold free from the taint of dross, tarnish in this world ? (73)

Knowing th dispositions of ctions and their unhappy ends, he never becomes angry even towards one who has done an injury out of the suppression of passion.(74)

Believing th happiness of lords of gods and men, ideally as misery h does notanker alter anything except salvation, out of th eagerness for emancipation (75)

H Inrs unhappily out of the disgust for worldly things in the births of hell-dwellers, low animals, men and gods, of making out the way for the other world; and free from the w y of th poison of egotism. (76)

Seeing in this terrible sea of worldly existence, the hosts of living beings tormented with pain, h shows compassion accord g to his strength in two w ys (i. e. possibly by body and by mind) without distinction.(77)

H believes that indeed to be true and incontrovertible which is laid d wn by jinas; he indeed is under th happy consequence of his action) and is free from the wrong w y (desire t (78)

The soul, with right perception as laid down by jinas, is one possessing the consequence of this nature; and he crosses the sea of worldly existence within a short time. (79)

Then is that condition when two to nine Palyopar-mas are over he attains in reality the partial non-attachment consisting of better consequence viz happiness

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Knowing the dispositions of others and their unhappiness, he never becomes angry even towards one who has done an injury out of the suppression of passion. (74)

Believing the happiness of lords of gods and men, ideally as misery he does not hanker after anything except salvation, out of the eagerness for emancipation (75)

He is unhappy out of the disgust for worldly things in the births of hell-dwellers, low animals, men and gods not marking out the way for the other world; and free from the way of the poison of egotism. (76)

See ¶ in this terrible sea of worldly existence, the hosts of living beings tormented with pain, he shows compassion according to his strength in two ways (i.e. possibly by body and by mind) without distinction. (77)

He believes that indeed to be true and uncontroversial which is laid down by Jinas, he indeed is under the happy consequence (of his actions) and is free from the wrong way of desire etc (78)

The soul, with right perception as laid down by Jinas, is one possessing the consequence of this nature; and he crosses the sea of worldly existence within a short time. (79)

Then in that condition when two to nine Palyopamas are over he attains in reality the partial non-attachment consisting of a better consequence: viz stopping

from gross killing of life; stopping from falsehood; stopping from gross taking of things not given; stopping from approach to another's wife and having satisfaction with one's own wife, stopping from unlimited possessions. Thus he, accompanied with the result of partial non-attachment observing Asvataras ideally with result not proceeding (from his actions)—he does not precise transgression from his vows:—[The transgressions of gross taking of ill] (1) tying of animals with a rope so that they may starve (2) beating (46)(3) cutting limbs (4) overloading (5) cutting off or reducing their food or drink, starving [The transgressions of the stopping of falsehood] (1) false accusation under the influence of passion (2) false accusation in secret (3) betraying the confidence of one's wife (4) communication of false information (5) falsification of documents [The transgressions of the abstention from taking of things not given] (1) receiving stolen property (2) employing thieves (3) crossing the boundaries of enemy territory or trespassing (4) false weights or balances and measures (5) dealing with adulterate goods; [The transgressions of the abstention from the approach to another's wife] (1) Approach to mistress kept for fixed period, (2) Approach to woman not kept as a mistress i. e. a widow or respect the woman who is not his wife (3) Amorous dalliance in an improper manner (4) Arranging marriages of persons other than himself or his children. (5) Excessive indulgence in sexual pleasures [The transgressions of the abstention from unlimited possessions] (1) The transgressions of the misuse of pen places and

covered places (2) the transgression of the limit of keeping wrought and unwrought gold (3) the transgression of the limit of money and corn (4) transgression of the limit of servants (lit two-legged creatures) and animals (lit four-legged creatures) (5) the transgression of the limit of baser metals. And such many others which cause the wanderings in the sea of the worldly existence be described in precise account of the happy consequences. And also he adopts the latter Guna-vratas of the following type — (1) [The limiting of directions] (a) The limiting of going in the upward direction (b) limiting of going in the downward direction (c) limiting of going in the slanting direction (2) [The limiting of the things of joyment] (a) the Guna-vrat of limiting of the things of joyment (b) giving up of the violent action etc. for purpose of joyment (3) The giving up of soul against unnecessary violence (a) Evil practices through malicious meditation (b) the practice evil through carelessness (c) using means for causing injury (d) giving up weapons (e) poisoning (f) devising others to do evil actions. [Now 4 Sika-vrat] (1) The sika-vrat of keeping Samyaka conduct giving up of faultiness of acts and resorting to faultlessness etc. (2) The sika-vrat to limit the directions and objects by setting limit every day to the direction of the movement by one who has taken the Vrata to limit the directions of one's movements (3) The sika-vrat of Pausadhopavasa i. e. observing fasts on the 8th day 14th day (full-moon day and the new-moon day) consisting of a healthy titbit towards food and body abstinence from sexual

intercourse and want of civility, (4) The *śikṣāvratā* of sharing one's food with guests consisting of:—Offering charities to those who have curbed themselves, for the purpose of one's own benefit and with great devotion—the charities with the idea of time, place, faith and respect of objects like food and drink, which are free from the faults like *Udgras* etc. (See Notes 50-4) and which are earned with honesty [46] He—(i.e. the soul), accompanied with the wholesome consequences who has resorted to: *Gumavratas* and *Sikṣāvratas*, ideally no result coming out of his action—does not practice these transgressions—(1) [The transgressions of *Digvratā*] (a) transgressing the fixed limit of directions, upward (b) or downward (c) or sideways (d) increasing the space of the limit (e) the loss of memory (on the part of the soul as regard the exact limit fixed up by him). (2) [The transgression of *Upabhogaparibhoga Vratā*] (a) using living things as food (b) using adjuncts (such as ghee, etc.) of living organisms (like trees etc.) (c) using as food vegetables which are uncooked (d) using as food vegetables which are not well cooked (e) using vegetables which are not ripe or ready for use. (3) [other 14 occupations which man should not do] (a) dealing in charcoal by preparing it from firewood (b) dealing in wood (which includes felling of trees) (c) dealing in carts (d) occupation with fares (i.e. working carts or boats on hire) (e) occupation of breaking the earth with pade etc. (f) dealing in teeth (g. Ivory etc.) (g) dealing in hair (h) dealing in liquors or acids (i) dealing in poisons (j) crushing by machinery (e.g. *regrasana*, *rasanana* etc.) (k) the surgical occupation (e.g. cutting of bone, branding animals or castrating

balls etc.) (l) setting fire to bushes and woods (m) bringing up women for immoral purposes (n) draining lakes, rivers and tanks. (4) [The transgressions of Aśrithadāndavīraṃ V a] () talking morose things (b) mockery (c) to jest by various jests of the face, eye etc (c) talkativeness (d) employment of an article which is calculated to do harm to others (e.g. mortar pestle etc) () excess of food and other articles in excess of one's need (5) [The transgressions of a Samyik V t] () (b) haughty speech (b) of mind (c) of body (d) non-observance of the particular act Samyik (e) of forgetfulness () talkativeness about Samyik (6) [The transgression of D vṛata] (a) employment of messengers such as members of one's family to go beyond the limit to do certain things for himself (b) employment of servants or messengers to go beyond the limit (c) communication by word of mouth in order to call persons beyond the limit (d) communication by gesture (e) the work of lord of earth and then by doing the work to be done (7) [The transgression of P sadhvaṭa] () going on bed or coverings not observed or badly observed (b) going on bed or coverings not wiped or badly wiped. (c) going to stools or making water not badly observed or not observed place [48. 4] going to stools or making water at badly wiped or unwiped places () not observing properly the P sadhvaṭa. (8) [The transgressions of Atiśa-samvibhaga-vrata] (a) Putting food in the midst of raw seeds so that the monk should not accept it and still the worshipper might think that he was generous (2) covering food with seeds, raw fruits etc. (c)

Neglecting the appointed time of monks for begging alms and keeping them ready before or after (d) Making pretext that food belongs to others () Acting from jealousy of others. He (i. e. the soul which has gained Samyaktva) does not practice these and such other transgressions of Gunavratas and Sikavratas. Then conducting himself with fitting observance on account of the particular result of the period of his actions, in that birth or in other births, he has his calculable Sagaropamas, worn away. Then he takes to the duties of friar consisting of forgiveness, softness, straight forwardness, exhortation, penance, restraint, truth, purity non-possession and celibacy. Then such will be the way of suppression, and such will be the way of accumulation. It is said:

When the duration of the action while the right belief is obtained is reduced by 2 to 9 वस्योपमा, the वस्य becomes Srevala, from that (i. e. the remaining) when calculable सागरोपमा are worn away he attains वारिह (i. e. right conduct) from the remaining duration, when the calculable सागरोपमा are worn away he attains उपसमवेति (80)

Thus when his right belief does not shake away the high-souled one either wandering in the orders of men or gods obtains all (i. e. the right conduct etc.) or in one birth without having to take up another way he obtains all (81)

Then on the completion of the way of accumulation, he obtains the best absolute knowledge and revelation it is said sending. The in regular order with the

remaining part of his actions, which would bring about the rest of the births, being annihilated and being so free from all actions, he reaches the eternal place.

Then said Gunasena who had burnt manifold action by the fire of the good result produced by hearing the word: "The preceptor who is really obtained the right belief Anvrtas, Govrtas, Sūktas, vratas and Gunavrtas. Rejoiced I am fortunate that I heard your speech which took me out of the prison of the worldly view which is the cause of merits his suppression of passion to which is the destroyer of the poison of dishonesty and which washes off the dirt of sin." 49 Now order me what I should do. I should adhere to you as already ordered. So give me the law of merit consisting of Gunavrtas which form the essence of the duties of house-holders. The preceptor said: That is the duty of high-souled people. Then according to proper rites, he was given the manure which he was preached in many ways. Then he with all his strength bowed to the preceptor with great devotion and entered the city. When the day had almost ended having taken the course of meal he gave to him. He bowed to god and the preceptor. The preceptor preached to him (a sermon) before going to the town. Then having waited some time for some time, he again entered the city with ceremony. Thus, both the times of the day he enjoyed the happiness of seeing the preceptor and hearing his word. Doing so, he passed the whole month, his religion also became ripe. At the end of his observance, the revered preceptor Vajrasena went elsewhere.

Then, when some days having passed, King Guastana was sitting on the terrace of his palace, he somehow heard the sound of the drums for the dead; it was as it were the sound of the march-drum of the god of death, interspersed by the sounds of alas, alas — it was the loud laughter of the demon of worldly existence, it was as it were the act of carelessness on the part of the world of living beings. Soon then, he saw the dead one, who was under the sway of the god of death, whose body was carried by four men; who was surrounded by weeping relatives. His mind conceived extreme disgust of this world. He realised the world of living beings, just like a magic-show. The crust of his soul was washed away by the water of religious meditation. The anxiety came upon his mind. "We are also mortal. They are only fortunate in this world which has had end, they who [50] are the brothers to three worlds; who have stuck their regard on the doctrine preached by great malevolent sages; and who go from the household to homeless condition of friar. They abstain from killing, falsehood, taking of things not given, sexual intercourse and possession. They take food purified of 42 Ekana faults. They take their food, free from 5 faults of Samyojana and others. They observe proper time. They observe 5 rules of heedful conduct and 5 rules of guarding one's conduct. They observe 25 Bhavanas, to be heedful in walking etc., in order to follow 5 Vratas without transgressions. They principally observe non-eating, eating in limited quantity etc., penitence, modesty etc., forming the external as well as internal penances. They observe various monastic standards of one month etc. They are

engrossed in the acceptance of special objects. They obtain their livelihood by food taken from people. Their bodies are without nursing. They consider equal a straw, gem, pearl, clod and gold. What of more? They bear 18 thousand subsidiaries of good conduct. They hold the happiness arising from the suppression of passions, praised by learned men with smiles etc. Having wandered over the whole earth consisting of various habitations namely the clusters of villages, cities, towns, small villages, Madambas, protected towns (Dharmas) etc. they work the collection of lotuses in the form of high-souled being stuck in muddy water of false belief etc. by the sunrise of the morning of the true religion. Their bodies are refined with practice of great austerities. They give up their bodies by the concentrated meditation, which they keep themselves motionless like a tree and meet death in the desired son accorded to the way preached by Jinas. Thus in that manner I give up my life.

[51] I have obtained revered Vjrasena, who is the character of religion, who is the best of the sea of this terrible world, existent within the comparable desire-world, one of the three worlds, who is the single desire-world given in the yield of the eternal bliss, and who is the sun of the three worlds and Alakas, who is difficult to be found even thousands and hundreds of births. Hence I shall have grand withdrawal, which is the wild fire of the forest of actions and which is adopted by wise persons. Having so thought, he called his ministers, 5 Buddhas and others. He conveyed to them his own opinion. Then, they who had attained the essence of the speech of Jinas from

his contact, said "Your Majesty has spoken the words just befitting the disposition of a great man. This is the duty of the high-souled people in world of living beings which is as sickle as the disc of the moon in the midst of waters interspersed with lotuses, shaken by terrible gale of wind, do not bring to an obstruction crowding to your pleasure. And to do Your Majesty having obtained the friendship of any man, would he (i. e. the same man) back him (i. e. the other) going out of the house, surrounded by burning flames? Therefore, we have the full consent to the action of your majesty. We are unable with the scoop of our talents to ward off your death. Then the king having heard that it was so, congratulated them with great respect saying "Who excepting yourselves can be my best well-wishers?" He, then, made proclamation and arranged to give great alms with his lotus-like face blooming. He arranged for an eight-day festival, in the temples of Jinas etc. just fitting the greatness of his devotion. He welcomed his dependants. He respected the citizens and countrymen. He gave kingdom to his eldest son named Candrasena. He took to withdrawal mentally "Tomorrow [52] I shall go from here to the place where there is Vajrasattva. So thinking he remained in solitary place observing the monastic standard of the whole night.

On this side, Hermit Agni arman, not at all retreating from his evil meditation, was born, after dying, a god among Vidyut-Kumaras, with the life of one and a half Palyopamas. The consciousness then came upon him. Why did I give offerings, made sacrifices and gave alms that I got such celestial splendour of gods? He knew past life he became angry with Garasana. Becor-

singa bird, he came in his vicinity. He saw Gunasena observing the monastic standard. And then,

The shower of dust, very terrible and with flames burning with hell-fire was miraculously created by him whose mind lost sense through anger for him who was observing monastic standard (82)

Burnng with that and still unperturbed due to the attainment of great spiritual power he was meditating with mind engrossed the religion propounded by Jinas (83)

In this worldly existence tormenting on account of mental and physical miseries what is easily obtainable is military and what is difficult to obtain, is the knowledge of the true religion (84)

I am fortunate that this unending sea of world, I obtained this jewel in the form of true faith, difficult to be obtained by hundred and thousand births." (85)

By the power of this faith being observed by themselves with effort, the souls in their other births do not get misfortune and misery (86)

In this noble world then the birth is fruitful which is free from ordinary faults of misconduct, and which is beg with the acquisition of the true faith (87)

[53] He carved in his heart the cause of anger and discomiture which he did to Agnigarman and then he repented the bad action which he did (88)

In this way he made friendship with all living things continuously due to the preachings of Jinas and (even more did he show friendship) to Agnigarman. (89)

Thus he (i. e. Gunasena), having blissful consequence, was killed by that sinful person; and having died, he was born a god in Saudharma heaven. (90)

And he was born in Candrasana Vimsa with the age of one Sagaropama. Hear I speak, in short, the way in which gods are born. (91)

As there are nymphs and others among them, they are born according to the order; according as the celestial action is great, they transform into gods. (92)

Just as in the heavens, within a moment, there is the birth of clouds, lightning, a rainbow and flashes (of lightning), in the same way there is the birth of gods. (93)

And again leaving up this body he takes up the celestial body in the pure bed of gods in one Antar-makuta (i. e. 48 minutes) (94)

There, at that time, they sing pleasing songs and the celestial damsels shed the clusters of flowers, with bees. (95)

They astonish gods by exhibiting celestial amours and they play upon the lutes of three sounds, of varied types and enchanting. (96)

Knowing his birth, most difficult to be had in all the world, gods, with gladdened hearts, make loud roars like those of lions. (97)

[54] And the other (i. e. the soul of Ganesa) gets up at once gladdened, enjoying the celestial sound, touch, taste, form, and smell and the pleasures of desires. (98)

He, the joy of the eyes of gods, puts on the celestial silk garment of god; and having shining beautiful face, he appears like the full uttamaal moon. (99)

And there, the charming nymphs, delighted, praise him with sweet words of the praise of victory (100)

Even gods, highly exulted with the lustre of their ear-rings falling on their cheeks and with the decorations of the flowers of celestial trees bow to him with the sounds of victory (101)

Now seeing this celestial retinue with his eyes, he was confounded. What has he given or offered that it bears this celestial fruit? (102)

With pure Absolute Knowledge, he brought (to himself) conscious ease of celestial wonders and now thinking of right conduct he does celestial acts (103)

He, worthy of worship does in great state the worship of the images of eternal jinas; and for one Murti he read also the best book (104)

Now there are celestial damsels; who have conquered the discs of moon with their moon-like faces; whose bodies are beautiful in having beautiful breasts thick, high and decorated (105)

Who are charming with the garland appearing beautiful in the middle part of the body beautiful with wavy three lines (on the stomach) the wide expanse of whose hips was greeted by the jingling waist bands (106)

Who were marked by the pair of big enchanting pair of thighs, resembling burnished gold, who had beautiful feet raised like tortoise and lit with moon-like nails. (107)

[55] Who were pleasing on account of amorous gestures and actions caused by deep satisfaction; whose minds were pierced by the shafts of the god of love; who were tall; they with eagerness looked upon him. (108)

The servants were also deeply devoted and accompanied with celestial splendour and charming as they were, they spoke "Sir look at the mansions of gods (109)

He looked at the mansions of gods with nymphs who bowed to his greatness with the words of victory and who were expert in enchanting (110)

The mansions whose high pilasters were built with the collection of broad quartz-stones; which was accompanied with walls made up of fine crystal-stones studded with jewels (111)

Which had hundreds of strange, fine statues made up on the pillars of precious stones (L. a. Vaidaryas); and also the paces between whose walls were stuck up with celestial swords and chowries. (112)

Which had beds made up of fine and varied celestial clothes and which were beautiful with strings of pearls and hanging silk-clothes. (113)

In whose floors, embellished with the flowers of celestial trees, were reflected the clusters of bees; which were full of incense-pots, and where the strings of jewels were hanging (114)

He, with meritorious deeds done in previous birth and with his mind satisfied, stayed in there enjoying celestial pleasures with group of nymphs. (115)

He enjoyed celestial pleasures, according to his will with nymphs, in Candréana heaven for complete Sagaropama. (116)

x

x

x

Gumastar-Aggastamas which was spoken here, is thus over; now listen to what was spoken as Sthandilya. (117)

SAMARĀJICCA-KAḤĀ

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THE STORY OF THE SECOND BIRTH

[PP 56-123.]

॥ सोहाणन्दा य सह पिया-उत्ता ॥

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in religious things by performing benevolent deeds; and whose birth was well-earned. Then on the auspicious meeting-time of date, day-division and Muhurta, with the hopes of all people, queen Sri Kāntā delivered a child with quite tender hands and feet. The birth of a son was declared to the king by a maid named S'ubbamkarā. The king was satisfied and gave her a gift. He arranged for the freeing of bonds and for other duties. There followed great joy in the city; all the roads of the city were decorated; [58] the dust was set down by saffron-water varied flowers. accompanied with humming bees were offered, the market places were decorated, auspicious drums were beaten on the mansions by the roads, the citizens and the folk of royal family danced with joy. The first month passed away of those enjoying very great happiness and joy every day. Due to the sight in the dream the name Simha was settled for that child. He, enjoying the best fruit of merits, which did not hurt the pride of the deity by the meritorious deed of giving by thoughts,

Attained gradually like the moon, the youth of incomparable handsomeness, the beauty of which increased with the attainment of the cluster of arts (digvijaya the case of moon) which was delightful to the eyes and mind of the people. (119)

Once upon a time, there set in the spring-time, pleasing to the heart of the flower-arrowed god who had come to youth and was delightful to the hearts of young men. Then the god of love was engaged in alighting at the hearts of men seeing the sentiment of love (pamā Rati, the wife of Kāma), with an arrow (pamā a bee) set upon the round flowery bow. Then

according to his period, fell from it and was born in the womb Sri-Kantā. In that, she saw in a dream a lion cub, entering in the womb by way of mouth—resplendent with the weight of flaming mane resembling the network of flames of smokeless fire; white like garland of pearls, swans and collections of pure crystal stones; of quiet lustrous eyes; whose outcoming jaws resembled the digit of the moon; [57] whose chest was broad and beautiful; whose waist was very slender the skirts of whose waist were quite round and strong; whose tail was long and twisted; the flanks of whose hips were well placed;—what to describe more?—pleasing and handsome in all limbs. Seeing it, she got up happily and said to the husband with proper ceremony. He said, Your son will be the residence of the appellation of the great king and his two feet will be bowed to by many ascals. Then she heard him and stood there with joy. When the proper time arrived, a desire of the pregnant woman in keeping with the burden of great man, came to her viz. "I shall give the gift of non-fear to all living things; the prosperity of the rich to the poor orphans and the miserable; the alms of support to friars, and shall do the worship in all temples. Sh conveyed this (desire) to her husband and he, with increasing joy fulfilled it. By its fulfilling, there became a great festival of country-people. For

Indeed, any condition of the fortunate people is for benevolence to others, the rise of the young moon illumines the world of people. (118)

Then nine months and eight and half days and nights were happily passed by her; who was immersed

in religious things by performing benevolent deeds; and whose birth was well-earned. Then on the auspicious meeting-time of date, day-division and Muburta, with the hopes of all people queen Sri Kantā delivered a child with quiet tender hands and feet. The birth of a son was declared to the king by a maid named Subhamkar. The king was satisfied and gave her a gift. He arranged for the freeing of bonds and for other duties. There followed great joy in the city; all the roads of the city were decked out; the dust was set down by saffron-water and flowers. Accompanied with blaring bells were offered the market places were decorated. Pious drums were beaten on the mansion by the eunuchs and the folk of royal family danced with joy. The first month passed away of this serene reign with happiness and joy every day. During this night the dream the name Sumba was settled for this child. He enjoying the best fruit of merit which did not hurt the poor or the needy by the merit now deed of giving by bought.

Attained gradually the mature youth of incomparable handsomeness the beauty of which increased with the attainment of the lustre of arts (digvijaya) the serene smile which was delightful to the eyes and mind of the people. 119

One noon time there set the spring-time pleasing to the heart of the flower-crowned god who had come to youth and was delightful to the hearts of young men. Then the god of love was engaged in air giving to the heart of men seeing the sentiment of love (pusa Rati, the wife of Kama), with an arrow (pusa a bee) set upon the round flowery bow. Then

the cuckoo made jargon as if it were the sounds of victory for him (L. a. the god of love), the clusters of bees in the mango-trees expanded like the cloud of smoke of the crowds of travellers burning with the fire of separation, the circle of directions with the flower of Kimsuka trees, as it were, began to burn with the funeral fires of those women whose husbands had gone away. Then in such spring-time, that Prince Sineha, surrounded by various youngsters went with great pomp, for sport, to the garden named Kridasandara, the bed-chamber as it were of the planet or of spring, whose fresh beauty was sung by the clusters of bees, humming and joyful with pride; which was full of trees, the branches of which were broken by the burden of flowers made to dance by the fragrant breeze of the Malaya mountains; which was tremulous with the mental confusion caused to young women by the note of delighted cuckoo. [59] He began to play with varied sports. He saw there in that garden, standing not very far, a girl named Kusumavalli, enjoying spring-sport in company with her friends; she was the daughter of his maternal uncle named Lakshmi-Kiota who was a great tributary king; she had a braid of hair fragrant with the smell of flowers, resembling the row of bees; she had hands reddish as coral-plant like creepers, she had round, tender and slender arms like branches; the pair of whose thigh was beautiful like the trunk of a plantain-tree; the pair of whose tender feet was reddish like land-lily;—she was like the garden-goddess, surrounded by the beauties of the season. Then, as she saw him, he looked at her with tenderness on account of the fault of attachment, brought close by

endless births. Kusumavali, who was getting away
 rightly due to the confusion (caused by) his (presence)
 from that part, saw him. She thought, "How is it that
 on account of the beauty of the park Kridasundara,
 even god of love enjoys here the delights of sports?"
 In the meantime the maid by the name of Priyankar
 said, "My lady enough of going away he is indeed
 the son of King Purusadatta, born of the womb of your
 father's sister the prince by the name of Soma, hence
 we will not think it an act of civility, seeing thus my
 lady—who has taken possession of him on the first
 arrival—turning away. Hence, my lady you stand here;
 and may you do the high-souled on the ceremony of
 reception, becoming to princess. Then she whose
 limbs had the hair-ends bristled did the sway of joy
 looked at him with merriment and with morose
 turns of body and said, "O Priyankar you are clever
 in this matter hence tell me what I should do for him."
 (60) She said, "My lady with care first, then let
 him adorn the place by the accepted ceremony; let
 the reception which is the seed of the tree of relation
 of good men be done to him let him be accompanied
 with the timely decoration of garlands be
 given to him with your own hand." Kusumavali said
 "Oh I am not able to do this for him so hastily;
 hence do yourself in this matter what is fit for the
 occasion. In the meantime the prince arrived at that
 place. Then Priyankar prepared the seat and said
 "Welcome to the flower-arrowed god, without Rati I
 May the high-souled one sit here. Then he, with satis-
 faction smiled a little, and said "I was for this much

there without Rati but now I am not! and eat there. Priyankar brought in a golden tray the betel-leaf accompanied with the garland of Mithavi flowers and the prince accepted it. In the meantime, there came the chamberlain of the harem of princesses named Sambhartanya, sent by the mother of Kusumavali for calling her. He saw Kusumavali looking with love at the ascending prince with side-long glances. He thought, "The god of love has come together with Rati, if fortune favours." Then coming near Sambhartanya greeted the prince and said "Dear daughter Kusumavali, Lady Maikavali orders you have played long enough; let not your body exhaust; hence come soon. Then she said "As mother orders" and with confusion [61] looked at the prince and went out of the garden and reached her home, thinking alone of the prince. Then she bowed to the mother and went to her bed-room. Then, she, following the prince (with mind) and giving long sighs sat on the bedstead and bade goodbye to her lady-friends after receiving them.

She began to resort to bed, leaving sighs incessantly with her mind pierced by the arrows of the god of love; and who gave up all the activities of the works to be done by her (120)

She did not draw pictures, she did not apply toilette powder which she should apply; she did not desire food; nor did she like even her mansion. (121)

She did not teach the group of parrots and stricks which were to her familiar for long time; nor did she fondle the domestic swans pleasing and flattering (122)

She did not play on the terrace of the mansion; nor did she take ablutions in the house-well; nor did she play on a lute, nor did she apply paint. (123)

She did not play with the ball, or did she think much of her ornaments, she was like a doe fallen out of the herd; and she simply followed him (the prince with mind). (124)

The movements of her eyes were for a moment checked, she was without lead as she checked her long sighs for a moment; the movements of her body were for a moment checked, her lips like fire were for a moment garrulous with speech (125)

In the meantime, her young-maid ordered her daughter named Madanalekha who was her second heart- Kusum vali is heavily tired of the poets and has gone to garden Krida sundar and soon by her to-day her female friend are bidden good-bye So take fan sprinkled with sparse water prepare some betels with camphor and go to her After the order Madanalekha fulfilled her mother's word and went with joy with her jewelled anklets jangling in the vicinity of Kurumavali [92] And she found Kusum vali carrying the body difficult to be borne, due to the heavy burden of anxiety and lying in the midst of fire bed. Then Madanalekha, who thought her in sorrow as she did not speak, requested, "My lady why do you appear as if ever to be dejected? Why haven't you finished the worship of gods and elders? Why haven't you welcomed your lady-friend? Why didn't you give reception to the needy? Why didn't you take lessons in the cluster of arts? Why are the elders unsatisfied? Why didn't you instruct

time without Rati but now I am not! and sat there. Priyankar brought in a golden tray the betel-leaf accompanied with the garland of Madhavi flowers and the prince accepted it. In the meantime, there came the chamberlain of the harem of princesses named Sambharyana, sent by the mother of Kusumavali for calling her. He saw Kusumavali looking with love at the wedding prince with side-long glances. He thought, "The god of love has come together with Rati, if fortune favours. Then coming near Sambharyana greeted the prince and said, "Dear daughter Kusumavali, Lady Moktivali orders you have played long enough; let not your body embarrass; hence come soon. Then she said As mother orders and with confusion [61] looked at the prince and went out of the garden and reached her home, thinking alone of the prince. Then she bowed to the mother and went to her bed-room. Then, she, following the prince (with mind) and giving long sighs sat on the bedstead and bade goodbye to her lady-friends after receiving them.

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the disposition produced by the condition brought about by the god of love, due to the naughtiness of the god of love "My friend I saw in the Park Kṛdāsundara Prince Simha, the son of the king who was like the flower-weaponed god without Rati, like moon without Rohini; like the guard of the god of love without wine; like Indra without Sakt; whose colour resembled the burnished gold the portion of whose toes appeared like the cluster of buds due to the rays of the nalla; who had the hanks beautiful as peacocks, who was with distinctive calves; whose ties of veils were well hidden who had beautiful and well-proportioned pair of hips; whose front part of knees were shaped like the mouth of crocodile; whose joints of the knees were internally hidden, the expanse of whose waist was big; the middle part of whose body was beautiful, whose chest was thick and broad whose pair of hands was round like tall peak; whose elbows were not jutting out; whose wrists were big whose palms were adorned with suspicious lines and extended upto the knees, whose nails were five and odd each whose pair of lips was evenly rounded, whose white appearance was quite becoming; [64] whose eyes were big with on the third part of them little reddish, whose jutting nose resembled a lute; whose forehead was big the sides of whose ears were well-rounded and whose tresses were black and fragrantly oiled; who had applied the paint of sandal on his body who put on clean silken garment, whose neck was adorned with big pearl-necklaces; whose head was adorned with pure crest-jewels,—what to describe more? —the beauty of the beauty itself, the handsomeness of the handsomeness itself; the good-lookingness of the

your reticence? Why didn't you show love to your female friends? What desired thing is not produced?—May my lady order if it is not thing unworthy to be said. Then Kusumavall collected her tresses with her own hand with confusion and said "Then, hear. By the exhaustion due to the collection of flowers, slight fever has come upon me, and the fire of heat produced from it troubles me, and the uneasiness due to it increases in the limbs. I do not see any other reason for dejection. Madanalekha said "If that be so, take camphor-betels; I shall fan your body, heavy with the exhaustion of poetry. Kusumavall said "Of what help are the camphor-mixed betels to me who have come to this condition? Enough also of fanning, come, let us go to plantain-bower. There prepare for me a bed so that this fire of fever may vanish while I am there. Then Madanalekha said "As my lady orders. They went to the small plantain-bower which was the secret place in the garden of her mansion. A beautiful bed was prepared by this Madanalekha. Kusumavall sat there. The camphor-mixed betels were given to her [63] Madanalekha began to fan with the palm-leaf her who was satisfied with confidential talks. Again Kusumavall who gave out hollow sounds all of a sudden, stood hankering again and again after him who was the shaft in her heart, with eyes secretly released. Then Madanalekha thought "What is the reason of this adverse passion of her? She asked "My lady when this spring-time, the ocean with rising waves of the amorous gestures of youthful people has set in, what wonder to-day have you seen having gone there or while going to Kridharadra? Then Kusumavall spoke the desired, due to

majesty has ordered "The palace-garden is to be made ready so as to adorn it with additional decorations as Prince Simha, the son of the great King is to come here. On hearing this, she delightfully went to the bed-chamber saying As the Queen orders. On this side the palace-garden was made ready. Then having invited with respect, Prince Simha, who himself liked coming out of the eagerness to see Kusumavali, was led home; the ceremony to arrange for dinner etc. was made; and then he entered the palace-garden. He saw the bower of grape-creepers, garrulous with the voices of domestic Serikar; the Asoka grove beautiful with the garment of reddish prouts like new bridegrooms; the cluster of lotuses in the palace-tank, where lotuses were shaken by pleasing wans, the grove of mango-trees, resonant with the sounds of bees and cuckoos, the bower of Mithavi creeper surrounded by the rows of bees moving about out of delight due to the drinking of honey; the pause of betel-nut tree embraced by the betel-creepers the collection of saffron-creepers which made the circle of directions (66) swelling with fragrance, and the plantain-grove pleasing to the eye and winging with pleasant gale. He stood in the bower of Mithavi creeper.

In the meantime Madanalekh said to Kusumavali "My lady on account of the affection behoving good person shown by the high-souled persons, he must be a related person, returned from the previous birth. He should be revealed by proper talk and presenting of flowers and betel-leaf. So send to him by this time, the betel, with a tender betel-leaf; the ear-decoration of the cluster of Priyangu-flowers, stitched by your

good-lookingness itself; the youth of the youth itself; desire of the desire itself." Madanalekhi, who grieved the context to some adverse passion, thought "The love of my lady has indeed settled on right place; or the goddess of wealth does not wander elsewhere leaving a lake full of lotuses; excepting my lady nobody is fit for him as Rati is only fit for the divine god of love. Having thought so, she said "My lady, indeed handsome is that prince with his own merits. For while on an errand to the queen, I heard noble Subaddhi holding conference with the king—if it happens like that, the five-armed god as it were accompanied with Rati will be fully attractive. Kusumavalli said "What did you hear (bun peak)? She replied "I heard him like this; Arya Subaddhi said 'Sir King Purandara has great opportunity in asking Kusumavalli for Prince Simha. I am firmly poken to in this matter. You must so arrange that this Kusumavalli can be joined with equally meritorious Prince Simha; and I add, [65] excepting him nobody is fit for Kusumavalli. In the meantime, she, full of bashfulness and joy attained some indescribable transformation of condition, and bringing out the false touch of pride, moon-faced Kusumavalli said "O irrelevant speaker why do you speak like this?" Madanalekhi said "My lady what is irrelevant here? Is ever lady-swan unfit for a lordly swan residing in Manasa lake?" Then the king said "The great king is the master of my self. Then Subaddhi said "Sir indeed that is fit." Thus when they were confidential, there came garden-maid named Pallavika. She requested Kusumavalli "My lady the queen orders that you should go to the bed-chamber because his

majesty has ordered "The palace-garden is to be made ready so as to adorn it with additional decorations as Prince Simha, the son of the great King is to come here." On hearing this, she delightfully went to the bed-chamber saying As the Queen orders. On this side the palace-garden was made ready. Then having invited with respect, Prince Simha, who himself liked coming out of the eagerness to see Kusumavallī, was led home; the ceremony to arrange for dinner etc. was made; and then he entered the palace-garden. He saw the bower of grape-creepers, garrulous with the voices of domestic Sankar; the Asoka grove beautiful with the garment of reddish sprouts like a new bridegroom; the cluster of lotuses in the pal co-tank, where lotuses were shaken by pleasing swans, the grove of mango-trees, resonant with the sounds of bees and cuckoos, the bower of Madhavi creeper surrounded by the rows of bees musing about it of delight due to the drinking of honey; the expanse of betel nut trees embraced by the betel-creepers the collection of saffron-creepers which made the circle of directions [66] : smelling with fragrance, and the plantain-grove pleasing to the eye and swinging in the pleasant gale. He stood in the bower of Madhavi creeper.

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vall 'W have strong love for pictures (pictures : love of heart) ; you know it, we have also knows your cleverness in painting; then gain you should give (let do) delight with the excellence of your cleverness in painting to one who loves painting. As the son of the great king orders said then Madanalekhi with a bow and went and approached Kusumavall. She reported the account as happened and submitted the betel-leaf. Kusumavall saw the stately swan, read the strophe and became satisfied in the heart.

[69] Thus as few days passed away of those whose love was increasing by sending the sketches in painting of Vidyadhari, Cakravaka, Madhukara etc.—the sketches which delighted the minds of people fallen within the range of the arrows of the god of love, king Laxmibala gave Kusumavall to Prince Simha, so as to respect the request of king Purusadatta. This was made known to Kusumavall by Priyankara.

O beautiful one thou art offered to Prince Simha—on this being said, the satisfaction in her limbs increased simultaneously with the god of love, by way of thickly bristling hair-ends. (129)

✓ In the meantime, both the kings arranged for an ovalion; in which an amount of wealth was given exceeding the desires to the host of the needy; in which the circle of directions was filled with the sounds of auspicious drums sounding; in which the splendour was found in the groups of dancing singing-girls; and which gave delight to all.

Having done this, they got the day set for marriage

calculated; and again they also proclaimed even more charity according to their desires. (130)

Then when that auspicious day arrived, Kusum-wali with young kinswomen, for anointing at a proper moment (131)

Was placed with the face eastward, on the raised seat covered by white beautiful silk-garment, in a square adorned with colour'd signs. (132)

Her feet were put on a clean stool made up of jewels, beautiful on account of the dye of feet reflected thereon, as if it had prostrated with the delight resulting from the happiness of her touch, (133)

[70] A barber who suspected the rays of her nails as water washed them with the (the) that false water) and did fruitlessly the work of cutting her nails. (134)

She had put on reddish garment and her lotus-like face bloomed more she was as it were the devoted bride the form of eastern direction about to be united with the (135)

By ladies whose husbands were alive; who had put on red garments, and whose hands were full of the prot of Darv grass, curds, and rice, (136)

—She was bathed only with gold jars full of flowers fruits and water; and her even more auspicious body was fully rubbed with silk cloth. (137)

The priests, with thickly bristling hair-ends out of satisfaction, cast rice on her head, which was with thickly grown hair and which was rich with the fragrance of all herbs (138)

Then the moon-faced bride was taken (lit. begun) to

own hand, accompanied with the inquiry about his health and in a way as your sentiment may not be read; the fresh Kankola fruits; and something wonderful which may suggest your art and tenderness. Then Kusumavall said, "O dear friend, do yourself what you think proper." Then Madanalekhā brought the painting-board with a brush and said to Kusumavall "My lady the prince is fond of painting; so let my lady paint here female swan, who is separated from her proper partner and is therefore anxious to see him. Then understanding the opinion of Madanalekhā she smiled little and painted the female swan as was advised. Madanalekhā also wrote upon it the *Dvipadikhaṇḍa* suggesting the condition [of Kusumavall].

[67] How may this lady-swan not pine away for the sake of union with her lover—the lady-swan full of anxiety on account of the profusion of fresh love, whose face has grown pale; who herself is lukewarm in desire in catching even juicy stalk of lotus, and who has not even set her sight on the cluster of lotuses shaken by the south wind ? (127).

Then having taken this painting-board and the present which was previously described, Madanalekhā went to the bower of Mādavi-croaker. Knowing her from the retainers, to be the dear friend of Kusumavall, the prince greeted her with respect. Then bowing with confusion to his feet, Madanalekhā said, "O son of the great king you are fond of painting—hence I am sent to know your tidings by princess Kusumavall, who is also fond of painting—besides this is the fresh money of *Prityanga*-flowers stitched with her own hands out of

affection; this is a betel, rich with the betel-leaf of her own betel-creeper and these are fresh Kankola fruits. Thinking that these are given to the lovable and the highest, and as you are alone fit for them these are sent by my lady and I t this painting of a lady-swan also receive the delight of your sight. Saying so she put these forward Then the prince joyfully took the Priyangu-vasog y and unstying th creat-ga land he put it on th ear cepted th betel, looked at th lady-swan with increase of joy and read th Drpadikhandā written above it, sugg st g l r condition Then, with words faltering on account of the acceptance of the betel and also out f the amorous passion, he said "Ob [68] her cle erness in pai ting And the cond tion that can be comprehe d d by mere sight (of th picture) is suggested by this Drpadikhandā which merely repeats the incident Madanalekha sa d O son of th great k n g that m ot suggested by my lady but on seeing this painting I have composed this Drpadikhand d Th pri ce sa d It is proper to friend to imitat in words the condition f friends having first seen the painting H asked for a pai f acissors to cut l ea es. He carved in a bet l-leaf th stat ly wan in the same condition as that of a lady-swan and troph in clear terms to convey the heart vis

Thinking that the beloved w ll not be got by dying this stat ly wan bears lif som how with (the wish of th) prope collocation of circumstances. (128)

Then, having taken out of his neck, he g ve to her a pearl-necklace which was the very essence of three oceans, as a present and also offered a betel. Smiling a little, he said to her You should speak to husum-

vall 'W have strong love for pictures (par-sense : love of heart) you know it, we have also knows your cleverness in painting, then again you should give (lit.do) delight with the excellence of your cleverness in painting to one who loves painting. As the son of the great king orders said then Madanlekhi with a bow and went and approached Kusumavall. She reported the account as happened and submitted the betch-leaf. Kusumavall saw the stately swan, read the strophe and became satisfied in the heart.

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She had put on a reddish garment and her lotus-like face bloomed even more, as it was as if were the devoted bride in the firm of eastern direction about to be united with th sun. (135)

By ladies whose husband were alive; who had put on red garments; and whose hands were full of the sprouts of Durva grass, cords, and rice, (136)

—She was bathed only with gold jars full of flowers fruits and water; and her even more auspicious body was fully rubbed with silk cloth. (137)

Th priests, with thickly bristling hair-ends out of satisfaction, cast rice on her head, which was with thickly grown hair and which was rich with the fragrance of all herbs (138)

Then the moon-faced bride was taken (lit. begun) to

be decorated; and her enchanting feet were decorated (lit. done) with red dye. (139)

And her lower feet were painted with the paint of saffron matching her own beauty; and the painting was also done on the pair of thick jar-like breasts. (140)

And her lotus-like face was decorated with the sandal-pigment mixed with black-sandal. Her lower lip was made attractive (pun-with the god of love) and coloured (pun-with passion) like the lover (141)

The pair of her eyes, beautified with the colour and beauty of petal like a blooming lotus in the fresh and moist time, was coloured with collyrium though lustrous. (142)

The fine saffron-mark bloomed on her face surrounded by the tresses—resembling the clusters of bee-combed over it like the stately Tilaka-tree, surrounded by the cluster of bees on its upper branches, blooming on the face of the Splendour of the Spring. (143)

[71] And her beautiful jewelled anklets tied to her feet brought out the royal swans sporting in her palace-tank by sweet play. (144)

And her fingers were decorated with jewelled rings, the added beauty of which was derived from the jewels encircled with the rays of the moon-like nails. (145)

Her waist-band of pallid gems, (as it were) the fine musical instrument of the festival of amours, was tied on her high (lit. inaccessible) expanse of hips (pun-on highground) like the heart of lover (146)

The jewelled strings on the arms were tied on the part near the arm-pits, (like) the thieves of human hearts and like the snares of the god of love. (147)

And on the breasts, the beautiful breast-band (pun—the bridge built by monkeys) that was made up of the leaves of pleasing and fine red topazes (pun—prepared by the army of attractive Rama) touched the hips (pun—on the rocky mounds of the shore). (148)

The pearl-necklace as if under the amorous influence of the god of love, which was generated by its contact due to the clasp on the breasts, began hanging out from the neck to touch his central garment-knot. (149)

On her neck was tied the pure and enchanting pearl-string ornament and the jewelled ear-rings on the ears coloured with saffron. (150)

[72] Her face definitely shone by the ornament called *Mrg nakalekh* whit and curved like the digit of the moon whit and curved on the face of the splendour of the even *g*. (151)

The pure crest-jewel was placed on her head which was beautiful with the black, curled and enchanting tresses of hair. (152)

Let *viśva māsā* sh will be seen first (by the bridegroom)—the beauty of the goddess, which had thus conceived malice as if were covered all her limbs. (153)

Thus as *Āsumtvālī* was being decorated, by that time Prince *Simha* was also decorated by singing girls clever in the art of decoration. Then the astrologers, who took the measurement of shade by the measuring-rod, and who knew the deep sense of the science of astrology said: The auspicious moment of hand-holding has come-up. Then Prince *Simha*—for whom the king had ordered the activities of servants; for whom the circle of directions was filled with the sounds of

suspicious drums beating; who was surrounded by royal persons, sitting in stately chariots beautiful with the hosts of flag-cloths dancing in wind; for whom the trunk road was extremely blocked by the groups of the damsels of the harem clever in the ways of beautiful dances; who mounted on the elephant which was decorated white; who was surrounded by princes Hyangar-sen and Amarasena, like the flower-wreathed god surrounded by spring and autumn; and who was seen with affection by town-damsels standing on the terraces of palaces;—came to the marriage-pandal sportingly. He was held at the door by extremely white cloth and was asked the conventional present by elderly women who held the materials of exception. [73] Then, with eyes blooming under the influence of joy he descended from the stately elephant giving more than what was asked for. His brow was beat with gold pebble with the jewelled hand. Then the bride-groom was led to the pandal-compound—controlling the crowd of the people—by the damsels whose duty was to arrange the meeting (between him and the bride).

When the bride, with her face covered by the white and nice silk garment stood like the moon-lit night in which the disc of the moon is covered by the autumnal cloud (154)

The female friends read to him amorous banterings which were not against (evility); and then they asked him for the conventional present to open the contours of the face of the bride (155)

Then he smiled little and said O that is perti-

sent to me I and gave the conventional present. The contours of the face were opened and Kusumavali—whose carriage were made out of the sprouts of Asoka-tree; whose lotus-like face was a little blooming—who was full of hurried joy and who was experiencing the movements of amour enchanting even to the beautiful and peculiarly celestial,—was seen by him

Then the marriage of both of them who were naturally bound by love was begun full of songs and auspicious things and it brought joy to the hearts of kinsmen. (156)

Her hands being unable to bear the preliminary stretch of time clasped the bridegroom with the rays of pure moonlike nails (157)

Having held her first with the soft heart full of love, he afterward held her in the hand on which the water of perspiration was oozing (158)

Having held her in the hand he was brought from the midst of the hall to the panditlik the bride of a god with celestial air-vehicle (159)

He entered the pandit which was a deep of golden pillars ludded with pearls and topazes, in which long pearl-strings were hanging from the canopies made up of like cloth (160)

[75] Where white howrie were made green by the rays of golden sun stuck to the pearl-string and where the mirrors had the net-work of light of the gold of the hand of white chowries; (161)

Where the attractive face of the ladies on the bridegroom side were appearing beautiful in the mir-

ron; where the satisfaction to the bride's side was brought about by the faces of the damsels on the bridegroom's side, (162)

Whose skirts were marked by the groups of bands, whose hair-end bristled out of satisfaction; and which had the clusters of stars formed by the variegated and pure jewels on its skirts; (163)

In which the pure digit of moon was placed on the front part of the arch formed by the clusters of stars, in the sky in the form of the pedal white with the expanse of the light of the digit of the moon. (164)

He, with his body resplendent with the ray of the ornaments of jewels, came upon the raised square as if with delight like the lord of the day on the mount of asura, (165)

Accompanied with Kusumavali wearing resplendent white and fine silken robes, with the lotus of the face blooming. It were with the splendour of the day (166)

O onset of smoke, the drops of tears fell on the bride who had her face downwards, as it were peaking of the bird. Look at the face of the bridegroom, (167)

In the meantime, the courtiers to the people began. The pigments, with fragrance smelling sweet; the flower-garlands with humming bees, the smelling herbs, with fragrant smell, the betels made up of camphor etc., fine clothes, silken, Devadasya clothes, fine Chas clothes, and Ardis-Chas clothes, the ornaments, the bracelets, necklaces, ear-rings, wristlets etc., the band of horses, formed of various kinds of horses turbans, Bat-

hika, K mboja, Vajjara etc., [76] elephants of different varieties, of stately and graceful descent,—were given

In the meantime, when fire was being offered the oblations of ghee, honey to, th bride and the bridegroom began to take circular turns. (168)

In the first circle, the father of th bride gave with joy the hundred thousand pieces of unwrought gold. (169)

In the second circle, the ornaments consisting of necklaces, ear-rings, waist-bands and bracelets, were given. In the third circle, th silver vessels consisting of trays, parringers et were given. (170)

In the fourth circle, fine costly clothes of varied kinds were given to th bride by th father whose hair-ends bristled visibly with satisfaction. (171)

King Purusadatta also did courtesies to men, costly with abounding grace and fitting to his own taste and gave priceless ornaments with pure ; jewels, gems and pearls to th daughter-in-law —

Thus after th great festival of marriage took place, many lacs of years passed w y f th m experiencing the pleasures of senses, fit to be praised by all men and in which the attachment increased as th time went by. Some ther time, Prince Smbha who had gone for horse-ride, saw in th Nagadeva Park at a very clean place, Acary Dharmaghosa, expounding the sense of the canon to his disciples; who possessed the merits like handsomeness etc., who was in hi first youth; who was the treasure of merits like forgiveness, softness, straightforwardness, th renunciation of evil things, cor-

room, where the satisfaction to the bride's side was brought about by the faces of the damsels on the bridegroom's side; (162)

Whose skirts were marked by the groups of birds whose tail-feeds bristled out of satisfaction; and which had the characters of stars formed by the variegated and pure jewels on its skirts; (163)

In which the pure digit of moon was placed on the front part of the arch adorned by the clusters of stars, as the sky in the form of the pearly white with the expanse of the light of the digit of the moon. (164)

He, with his body resplendent with the rays of the ornaments of jewels, came upon the raised square seat with delight like the lord of the day on the mountain of sun-rise, (165)

Accompanied with Kumārali wearing resplendent white and fine silken robes, with the lotus of the face blooming as it were with the splendour of the day (166)

O account of smoke, the drops of tears fell on the bride who had her face downwards, as it were asking of the bride. Look at the face of the bridegroom, (167)

In the meantime, the courtesies to the people began. The payments, with fragrant smelling sweet; the flower-garlands with humming bees; the smelling herbs, with fine great smell, the betels made up of camphor etc.; fine clothes, silken, Devadasya clothes, fine Chinese clothes, and Andhra-Cina clothes, the ornaments, the bracelets, necklaces, ear-rings, wristlets etc., the herd of horses, formed of various kinds of horses turdsh, But

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staint, truth, purity non-possession, and continence; and who was surrounded by many friars. Then he saw and felt great respect towards him. He thought "Fortunate is thus he whose sentiments have turned away from the worldly existence; who has injured all attachment; who is devoted to the highest benevolence. So would I go before him and ask this [77] What is the cause of this defection of him who is in the age so nice for the god of love and how is the worldly existence full of miseries to him, as it is?" Then, having descended from the noble Valla-ba horse, he went before him. He bowed to Dharmaghosa. The revered friar greeted him with 'Dharmak-bha. Then, having bowed to the remaining friars he, with full devotion sat at the preceptor's feet which were naturally handsome. Turning back to the cause of defection, he asked revered Dharmaghosa, "Revered sir how had you such defection—you who are the faculty-born of the treasure of all merits—whereby the friarhood in this inopportune time is accepted?" Then the revered friar said "Oh great faithful, there is not this inopportune time. Is not this the all-pow'ful death which has defiled gods and demona, which is the thunderbolt of the mountain of all desires, which is the prime and only cause of separation from the dear ones, and which inner sense the deity of the wise? And also,—Oh great faithful, if religion is to be followed even to the final period of life for the purpose of purification, why can the same be improper in the beginning? The king said "Revered sir of course it is not improper but the defection can not be without cause to for I know cause of defection. Then the revered friar said "Thou a holy priest art

itself is the cause of dejection but however particularly (the cause of dejection is) some one's own life-history by himself possessing visual knowledge without the help of senses (Avadhi Jnana) The king asked What is that life-history by one having Advaita Jnana? The revered friar said H

Here in this country of Vijaya there was a city named Rajapura. At the dawn of the world with the appearance of worldly life though separated from the [78] there came Acarya by the name of Anuragupta who understood his sins and merit by Advaita knowledge which he secured. I was born and who was the lord of many friars. There was rumour among the people. On this is great Celtic the door of the secret of activities are displayed which is the Advaita Jnana that is born in the mind which is accompanied with the attainment of proper knowledge. Then the lord of that city named Anuragupta and other townspeople and ministers were gathered for the purpose of his gift and reward to him. The revered friar was bowed to by the people. The revered friar greeted the king and people and countrymen with Dharmapada. The king the townspeople and the countrymen, who were filled with respect by the word of the preceptor of the world of the earth. The revered friar was asked by the king about his wonderful. The friar predicted to him. The king said O revered sir you have attained the Advaita knowledge which can grasp the past the present and the future. So do me the favour. Tell me your life-history. When or how the right belief which is the

only seed of the tree of eternal bliss or the partial non-attachment or the friarhood in this or other births, was obtained by your worship ? The revered friar said : Hear

Here in this country of Vijay there was a city named Camp. There in bygone times, there was a householder named Sodhana. His wife was Dhaseeri. They had a daughter named Soma. When she came to youth, she was given to Rudradeva, the son of merchant Nanda, the inhabitant of this city. The marriage took place, and we enjoyed the pleasures of senses with happiness. By that time there came one named Balacandra who was roaming according to her vow, whose body was emaciated with various kinds of penances, who was adorned with the gem of the canonical scriptures, (79) and who was in beauty like the pre-dawning dew. She was seen at the place where she had come out for alms, by me while coming to the paternal home from the house of the father-in-law. On seeing her delight came upon me; my eyes became wide open; the mind was annihilated, the limbs became active, and the religious mind bloomed. Then, keeping not very far off, folding my palms with modesty, I greeted the revered lady with great respect. She gave me the religious greeting, the seed of the corn of all happiness. Affection and devotion were born in me towards her intensely. I asked the revered lady the place of her residence, other ones told me about it. Then I began to wait upon her with fitting ceremony. The revered one told me the religious which was preached by those who had blured attachment; which was the

the fruit of the desire-yielding tree, in the form of eternal bliss; which was the thunder-bolt to the mountain of misery and which was the wild-fire to the forest of actions. Then the right belief was obtained by the destruction and pacification of actions, the religion preached by Jinas was realised and my mind was disgusted with the prison of worldly existence. Then that Rudradeva began to entertain malice by the taunt of actions. He said "Leave up this religion which makes an obstruction to the sensual pleasures." Then I said, "Enough of sensual pleasures the life in this world is very transitory and the result of the failings due to the pleasures of senses very terrible." He said, "You are mentally distressed do not make an attachment to the unseen. I am asking and the seen?" I said, "What indeed is the seen here?" These objects of senses are common with the herd of animals (80) and how can religion whose blissful fruit is visibly attained, be said to be unseen?" The ill-practising like this even more, began to entertain malice. He gave up sexual intercourse with me. He chose Nigadeva, the daughter of the merchant by the name of Nigadeva, but she was not given by the merchant Nigadeva, out of great regard to her (his daughter) Rudradeva thought "I shall not get his bride so long as she (the first wife) is alive. Hence I will kill her." The by fraudulent plotting he put a deadly snake somehow in the pot and put the same in the corner. When the evening had passed and the time for the union of amorous persons arrived, he said to me, "Bring flower-garland from that pot." Then I, not knowing his trick, went near the pot. I removed the cover of the mouth tightened

by earth and citron juice. Then, throwing the head in, I caught the snake. I was stung by it. Then, leaving it in confusion, I, with my limbs shaking with fear and haste, went close to him I said to Radradeva. "I am bitten by snake." Radradeva hypocritically became agitated. He began purposeless fuss. In the meantime, my limbs perspired; my limb-joints got looser; the heart turned off as it were; the pace in the mansion as it were began to move; the earth as it were began to turn round. I fell on the surface of the earth helpless. Hence I came to the highly indescribable condition and due to the influence of the previous right belief, I left the body and was born in the Saudharma Heaven, in the best Lalavatansaka Vimanas (§1) as god with the life of one Palyapama. Then as I enjoyed celestial joys, surrounded by the best nymphs, Radradeva too married the daughter. I merchant Nagadatta, enjoying with her all fitting joys and dying in the death-season, was born hell-dweller with the life of one Palyopama in the hell-Knattakkhad¹ in the hell-world Ratasrabha. Then I, his being my destined life fell and was born here in the country of Vjaya in the forest Samamitra, on the mountain Samamitra as an elephant and had attained the condition of cub-elephant. In the meantime, the other also, returning from the hell, was born as parrot on that very mountain. I, who had passed my childhood, was seen by him on that very mountain, surrounded by the group of she-elephants and wandering sportively in the sandal-forests which were naturally enchanting. Then on seeing me, the result of revenge on me began to take place in him by the rise of the result of the powerful action, under the influence of the

previous birth. He thought "How should this elephant be deprived of these pleasures? He began to find out the ways. Once there was a Vidyādhara by the name of Līlātiḥ having kidnapped the sister of Vidyādhara Mrgaṅkasena by the name Candralakṣa, out of his fear came to that part of the country. He said to the parrot "I wait here in this mountain-wood, here one Vidyādhara will come. Then I shall not be talked about to him and I should be informed when he goes. Then I shall do you quite an adequate benefit. [82] If you will do so, I shall be much obliged." Saying so, he got down the mountain-wood, situated on the expanse of precipitous mountain-side. The other also in the same part of the country stayed in the nest situated in the branches of an orange-tree; by the time Mrgaṅkasena came and went away. The meantime I came to that part of the country surrounded by the elephant. Then seeing me, the parrot thought "Now is the time for me to achieve the desired. Then that tree-bearer once conversing with his own wife said to her in this way having "O handsome one, I have heard from the aged great sage Vasiṣṭha that here on the Śaṃsumara mountain there is a precipice named Sarvakamika, whoever falls from it with what desire, he attains it at that very moment. Then I asked "Reverend sir where is that part?" He said "On the left side of the Śāl tree. (and turning to his wife) Hence enough of this animal-life, come on, we shall fall down making the concentration to become a Vidyādhara." He vowed thus to his wife. Both of them went to that part of the country they made the concentration and fell in the forest-wood. They

by earth and citron juice. Then, throwing the hand to, I caught the snake. I was stung by it. Then, leaving it in confusion, I, with my limbs shaking with fear and haste, went close to him. I said to Rudradeva, I am bitten by snake. Rudradeva hypocritically became agitated. He began purposeless fuss. In the meantime, my limbs perspired; my limb-joints got loose; the heart turned off as it were; the pace in the mansion as it were began to move; the earth as it were began to turn round. I fell on the surface of the earth helpless. Hence I am in the highly indescribable condition and due to the influence of the previous right belief, I left the body and was born in the Saudharma Heaven, in the best Līlavatamāka Vīmāna (51) as god with the life of one Palyopama. Then as I enjoyed celestial joys, surrounded by the best symphonies, Rudradeva too married the daughter of merchant Nagadatta, enjoyed with her all fitting joys and dying in the death-season, was born hell-dweller with the age of one Palyopama in the hell-Khattakked in the hell-world Ratanprabha. Then I, finishing my destined life fell and was born here in the country of Vṛjy in the forest Samamātra, on the mountain Samamātra as an elephant; and had attained the condition of sub-elephant in the meantime, the other also, returning from the hell, was born as parrot on that very mountain. I, who had passed my childhood, was seen by him on that very mountain, surrounded by the group of sub-elephants and wandering sportively in the sandal-forests which were naturally enchanting. Then on seeing me, the result of revenge on me began to take place in him by the rise of the result of the powerful action, under the influence of the

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said the matter to Lilarati. Lilarati, adorning the court-
 yard of the sky flew away with Candricchi. We saw
 him. I thought "What a result of falling from the
 Sarvaktmika Preceptor—that this pair of parrots conce-
 trating to be Vidyadhara, fell from here because at
 once the Vidyadhara pair! Hence enough even for us
 to have animal-life. Then making the concentration to
 become god, we also fall from here. Thus thinking
 we did not see the pair of parrots that had flown
 away [83] Then I with limbs and sub-limbs shattered
 away experienced pain, lessened my actions suffering
 hunger etc. with all will to annihilate them, was
 born Vyantara god with the age of little less than
 a Palyopama in the city of the world of Vyantara gods
 named Kusumaakshara. There I enjoyed magnificent joys
 while the other dying as parrot was born as bell-
 dweller with the age of something less than Palyo-
 pama in the bell called Lobhithbhimanika, in the bell-
 world, Ratnaprabha. Then I, finishing my period of life
 fell and was born as son in the womb of Samagala,
 the wife of merchant Apratibhatacakra in the city of
 Cakravatapura in the other Vjaya here in the country
 of Vidaha. I was born at proper time and my name
 was kept Cakradeva. I reached my childhood. In the
 meantime that bell-dweller parrot, coming back from the
 bell was born as son in the womb of Nandivardhana
 the wife of Somasarma, who was the chaplain of the
 king in the same city. He was given the name Yajur-
 deva and he reached his childhood. In the meantime I
 conceived affection for him out of goodness; but he, out
 of treachery. Then, out of the talent of action teaching
 from the previous birth, he, crooked and spiteful of

my prosperity began to find out loop-holes, out of deceit, in me who was straightforward. Not getting (any weak points in me) he thought, "This man is not possible to be cheated in this manner. In this case, then this is the remedy [84] Committing a theft in the house of merchant Candana, I will deposit the property in his house. Then, having informed in some way to the king I would pull him down from prosperity. He did as he thought. Having brought the property to my house, he said, My friend conceal this with effort." I, who also had doubt as it was brought at odd time, concealed it though I did not desire to do so, due to the profusion of his civility. A cry among men arose in the city that the house of merchant Candana was robbed. Then my heart suspected that it should be like that. I went to Yajñadeva and asked him, as to how he managed that (i. e. to bring that property). He said "Do not make out otherwise, I have deposited this with you out of the fear of my father not otherwise. Then the doubt disappeared in me. In the meantime, it was made known to the king by merchant Candana. "Sir my house is robbed. The king asked What is taken away? Candana said that and the king made all that to be taken down. He said, Eh! let it be proclaimed by the beat of drum that the house of merchant Candana is robbed. Therefore, to king Candanaśva, let him inform who has come to the whole of property or its part in course of transactions. On not informing the acquisition of it, the king will not pardon him even after the seizure of all his wealth and also after corporeal punishment." Then the proclamation was given out. When five days elapsed, after his being given out,

Yajnadeva informed the king "My lord, it is not proper publishing the faults of friends. But enough of friend who is unfriendly to himself; whose conduct is evil; and who adopts unwholesome ways contrary to this world and the next. (83) By one in the know things against the good of man and the king, should not be neglected. Hence even such a thing is to be reported to your honour. The king said "May your righteous self speak. Yajnadeva said, "My lord, bear I have heard from servants close to Cakradeva that Cakradeva has robbed the house of merchant Candana; and that he has hidden the property in his own house. Your honour is the authority after bearing this. The king said "Sir it is impossible, he is born of a good family hence how will he do such an act which is extremely immoral? Yajnadeva said "My lord, nothing is impossible for those who are swayed by ignorance and greed. Is there no fault in good family—are there not worms in fragrant flowers? Then let search be instituted in his house in some way. Then thinking it fit, King Candana some instituted police-search. The policemen were informed—"Taking the store-keeper of merchant Candana together with the elders of the town, search for the lost property in the house of Cakradeva." Then thinking "What would result from this impossible thing? But we are the executors of behests;" they gathered the elders of the town and took the store-keeper of merchant Candana. The policemen, presided over by the elders of the town, came to my house, when the day remained only one Yama. I was questioned by them. "O son of a merchant, have you at all brought in course of transactions the property of this sort?"

Then I, having no suspicion, said "No, no. They said, "You should not be angry. There is the order of the king that your house is to be searched. [86] I said "This is no time for anger this institution (of search) is for the purpose of the protection of subjects. Then the policeman with the elders of the town entered my house. They saw the collection of property of various kinds; they saw the gold vessels marked with the name of Candana, kept with effort; they were taken out; and shown to the store-keeper of Candana. Seeing this, he said with regret, "This seems like it; but I do not know for certain. The policeman said "Read the inventory of the stolen property whether things exactly such are written there or not. They read the inventory; saw them written. The elders and the policemen were confessed. They said, How does this belong to you? Then I thought, "How should I reveal the deposit in good faith which now redounds to the ruin of a friend? Anyhow he must not have obtained this in this manner. Then how can I, out of much consideration of my own life, give up the life of friend?" Having thought so, he said, "This is my own. They said How is it marked by Candana's name? I said "I do not know; some exchange of property must have taken place. They said, "Of what number and kind is the wrought gold, in this case? I said I do not remember well; see for yourselves. The policeman [87] said "Read the inventory of what number and of what worth is money; is the property of merchant Candana constituted?" When the inventory was read, the property confiscated by them was worth ten thousand in the currency of

through her told the matter just as it was. The king was spoken, "Cakradeva is engaged in giving up the life by strangling himself on the banyan-tree, in the vicinity of the city-garden. Therefore save him soon and honouring him, make him enter the town." Then the king, experiencing the sentiment, mixed with anger love and anxiety ordered, "Oh, catch that villain Yajnadeva; went out of the city swiftly with the retainers who were near by mounted the chael she-elephant; and came up to the city-garden. I was seen on the branch of the banyan-tree, desirous of killing myself with the neck placed in the noose knotted out of my upper garment. Then from distance only speaking in a way as to give out the purport on account of the intensity of confusion, 'Oh Cakradeva, don't do a hasty act, don't do a hasty act'" he pushed aside soon the she-elephant and came close to the tree. Himself he removed the noose. Holding me in hand, he placed me on the back of the she-elephant (89) and I was spoken to with great respect: "O son of merchant, it was fit for you when asked by me to tell me the true state of things. Then I thought 'Alas, what is this! The secret of the friend must have been revealed by somebody. In the meantime, the king said 'O son of merchant this incident was said to me by the divine titular deity of the town, who entered my mother--(and affirmed) that you were innocent; and in this case, this villain Yajnadeva is guilty. Hence I should be pardoned by you as you are ill-treated by me not knowing the true sense.'" Then I thinking "Yajnadata has come to misery" said to the king, "My lord, this is the king's duty; it is not the fault of your majesty who are alert

be the protection of the subjects. Let my lord conduct full inquiry in the real issues of Yajnadeva, as immoral conduct is not possible in the case of that gentleman." The king said, "The inquiry of the main issue is carried out. The divine goddess said, 'All that is done by that villain.'" The king narrated all that was said by the deity, saying, "The making out of your guilt, thus, was made firm in me. He narrated the account as was said by Yajnadeva. Then I thought, 'Alas, how can this be impossible?' In the meantime, the police-men had and brought Yajnadeva and informed the king. The king said, 'Eh, cut off his tongue and root out his eyes.' Yajnadeva was sad. Then I fell at the feet of the king and requested him, 'My lord, let this fault of mine be pardoned but release Yajnadeva.' The king said, 'O son of merchant this is not proper; he is indeed villain, request me for any other thing.' I said, 'My lord, enough of any other thing; if your majesty has much respect for me, [90] then let your majesty bestow upon me that.'" The king said, "You know you are one whose words can not be violated. Then saying, 'This is the favour of your majesty' I fell at his feet. Yajnadeva was released. I was sent by the king to my own mansion. Then having been respected with great pomp, I went to my own mansion. Then the talk arose among people, 'Lo, the villainy of Yajnadeva. Dignity was born in my mind— See, such is the consequence of such friends! Oh, the worthlessness of the worldly existence, the strangeness of the result of actions, the wretchedness of the minds of living beings! Therefore we do not know what is proper in this case.'

In the meantime there came a Ganadhara of the blessed name by the name of Agnibhuti. He camped in the city-garden. I saw him while I came out. Towards him, my respect grew strong I bowed to him. He gave me religious greeting I sat before his feet; and asked the revered friar about the religion, able to cause destruction of all misery. The revered friar said the religion of an ascetic consisting of forgiveness etc. On hearing him, in me was produced the ripening of the partial renunciation and on the disgust increasing grew the dejection toward the worldly life I thought. Enough of this worry which results merely in the increase of worldly existence, I shall take to friarhood.

In the meantime the collection of actions dropped away the existence of bond moved off; the spiritual strength was experienced, the complete renunciation was produced in me. And at the end of the sermon, the revered teacher was requested by me, "I am favoured by your worship my mind is disgusted of the tangle of worldly life, therefore may your worship order me what I should do. [91] Then that knower of hundreds of scriptures, knowing my intention said "It is fit for you to take up friarhood, resorted to by great men." Then I, in his presence, took up friarhood and observed it with due rituals. Then completing the life according to the age and dying in the death-month, I gave up my body and was born in Brahmaloka as a denizen of Vimanas with the age of nine Sagaropamas, the other Yajnadeva, with the age of three Sagaropamas was born a hell-dweller in Sarkasprabha hell-world. Then finishing my destined age I fell from the world of gods and was born here in the country of Videha, in the city of of Ratnapura of the district Gandhahvati

of the territory Vijaya, as the son of merchant Ratnaraj in the womb of his wife S'rimati. The other also returned as the hunter's dog and died, and thereafter was born with the name of three Sagaropamas there (i.e. S'ankaraprabha) and wandering in the lives of lower beings, he was born as a son to the maid-servant of my father's house by the name of Narmada. We were born at the fitting time and reached infancy. Our names were fixed: my name was Candrakanta and the other's Anabaka. We both came up to youth. I accepted a wife. Thus we were addicted to the pleasures of sense. On account of the close association of the previous birth, the consequential cheating of me by him would not be wiped away. Once the revered teacher Vyasa-varidhaka came there with a view of staying a month. I took to the religious order of S'ravaka at his feet. Some other time when the king had gone on a long military journey and when we had been to another village, the chief of the Sabara-army by the name of Vaidhyakata (92) having brought the city to rack and ruin, kidnapped some people. We heard about this and came to the town. We saw it (i.e. the town) resembling the form of a funeral-ground. When people were searched for (in the town), it contained all people except my wife Candrakanta who was kidnapped. Thus unhappiness was produced and anxiety was born in me. Alas, how will that poor woman, who has to see separation from me, hold up life? In the meantime I was spoken by an old Brahman by the name of Devasarmata, son of a merchant, do not bewail, for in this very country from the place called, S'rathala, people were kidnapped by Sabaras. They without exception, were released on the payment of a great amount of money.

with their chastity fully intact. Then having heard this, when some days had passed and S'abaras had gone to their own place, I, with Anahaka as a companion took the part of property which was the best of all and the provision for the journey well-prepared and of good smell, and started with the purpose of releasing Candrakant.

On this side when the army of S'abaras had camped on the side of a well in the vicinity of a desolate village somewhere,—when in the latter part of the night the fuss for march was going on,—and when the batches of S'abaras were engaged in the protection of the borders of the army she, miserable on account of the separation from me, and suspecting her chastity would be violated, threw herself in the same dilapidated well, not caring for her life. She fell in the midst of water and on account of water she did not die. Then she began to stand resting on the jutting foundation of the well which was there. [93] When she whose life was in danger held III with what remained of it, we arrived at that place. The consequential perfidy—due to the previous life and on account of seeing that property—was produced in Anahaka for me. He contemplated "How should this man be cheated?" Then he had his mind perturbed with manifold doubts, I was of innocent disposition, we were thus proceeding. The provision and the property were separately in the hands of each. Once in my hand, there was the part of the property. Thus following, we came to that part of the country where Candrakant was. We saw that well. In the meantime the sun set and the evening dwindled.

away. Then Anahaka thought, "The property is in my hands; the forest is solitary the well is deep into the nether world, and the darkness is such as covers the weak-point (lit. the cavity) of guilt. Hence throwing him in this, I shall return from this place. Having so contemplated he said 'O son of a merchant, I am extremely overpowered by thirst; hence look in the well if there is water or not. Then I, who held the package of the provision, looked into the well. In the meantime, Anahaka, like Death onto man, with confident heart, came in my vicinity. At once I was thrown into it by Anahaka and I fell into the well. He then returned from that part. I also [94] with confusion stuck to one part of the jutting foundation. Candrakanta, agitated by fear and also afraid on account of feminine disposition, was touched by me. She said "Bow to Anahaka." Then I recognised the voice. My heart began to stir. She said "No danger—no danger to those who are attached to the order of Jinas." She also recognised my voice. She began to weep and I consoled and asked her her account. She narrated hers and I then (narrated) mine own. She said "Alas—cruel thing! Glad as I am by Anahaka?" I said, "My fear over—cruel thing is not done by him; indeed the high-souled gentleman is great benefactor as you are found out! Of them having short sleep, the night passed away and the sun rose. Then I gave the provision to Candrakanta. She said, 'How can I take that which is not taken by you?' Then knowing her heart fluttering with love, I partook of the provision, even at the improper time. What our provision. Then I contemplated 'By some way we shall go out of this well as from this sea of worldly existence'."

Of us thinking in this manner within some days, the provision was exhausted; and the hope for life died away I had anxiety. Having taken up the tenets of Jinas, how will I die, without taking up friarhood with the real goal unachieved? In the meantime her left eye throbbed and also mine right and she said. Dear lord my left eye throbs. Then I told her my heart's wish and the throbbing of the other eye [95] and consoled her. "My fair one, on account of these special forebodings, our misery surely is not long to last, hence you should not trouble yours if. She acquiesced. Thus as we stayed there for day and night, there came the caravan, on its way to Ratnapura. I the merchant by the name of Nandi-vardhana, the inhabitant of Ratnapura coming in the capital of Sabara. People came there for water. We were perceived by them holding the ropes. They informed about this to the merchant. By the method of putting in a cot we were taken out and recognised by him. We were asked the account and it was narrated in details. Then, as we started to Ratnapura and as the caravan finished five marches, Anahaka, - in the mere moments of skeleton, with the part of the property fallen on the left side and thus led to this long sleep by the lion - was seen on a region not very far from the trunk road. By the acquisition of the property he was recognised by us. Then having seen him come to such result, my Caritra-vikarsya action, came to annihilation and suppression. And the consequence of right conduct, difficult to be had in the whole world of living beings, came upon me. Then I with my spiritual result waning in this manner came to my town. And I took up friarhood with proper cere-

money before preceptor Vyayavardhana. Observing it for the rest of the life and leaving up the body in a proper manner I was born in Mahasakra Kalpa-heron as a denizen of Vimana, with the period of life of sixteen sgaropamas, and Anahaka, the other also, with his body killed by a lion, became a hell-dweller in Vataki prabha, hell-world, with the age of seven sgaropamas [96] Then I completing my destined period of life, fell from the world of gods and was born as son of householder Nandivardhana, in the womb of his wife Srasmandari in the city of Rathavtrapura, in the country of Bharata, here, in the continent of Jambudvipa. The other also, returning from that hell, was born as lion, engaged in killing many animals, on the mountain Vindhya giri. Then, thus being born as lion, he died even again, and again being born there (i. e. Vataki prabha) with the age of seven Sgaropamas, returned, thus wandering among manifold lower lives, there in the same city, he was born as a son of merchant Soma and his wife Nandimati. We were born at proper time, and we obtained childhood. My name was given Anangadeva and of the other Dhanadeva. From the very childhood, the affection took place between us, mine from good faith and his from treachery. While in boyhood, I adopted the faith as preached by the ornamented sages before preceptor Dharma. We came to youth. Though there was property earned by the forefathers, thinking out of pride "What is the use of this, earned by the forefathers?" we went to Ratnavdipa with the purpose of amassing more wealth. We earned jewels and made preparations for departure and started to come

to home-land. In the meantime, out of the blot of the actions done in the previous births, Dhanadeva thought "How should this Anangadeva be deceived?" He thought out many false alternatives and arrived at last at the decision, "As he will be impossible to be deceived without killing I shall kill him." He thought out a way "I shall administer him poison." [97]

Some other time, Dhanadeva went to the way of the market for food when they arrived at a place called Svastimati. He got the food prepared and in one sweet-cake, the poison was thrown. He thought, "I shall give it to him." The change of weeks took place while he was coming with mind taken up with many doubts. He took the poisoned cake at the time of meals and gave me the other. Within a short time after we ate them Dhanadeva became stiff. Then I becoming perturbed as to what it was, stood for short time without knowing what should be done. In the meantime on account of the great strength of poison and by the strangeness of the consequence of actions Dhanadeva died. An anxiety came over me as to who did this. Then, not knowing the account, I came to my own town, with mind overpowered by heavy grief I reported the account to his people, and gave them the gems more than due. Having used the remaining 8000 fitly on beneficent side I, out of dejection for him took to friarhood in the presence of teacher Devasena, not knowing in the contact of the objects all senses from that time. Remaining a friar for the full life and leaving up the body with proper rite, I was born in the Kalpa-heave Prsnata as god with the age of nineteen *sagaropamas*; the other also, after the death due to poison, was born a hell-dweller in the

hell-world Pankaprabh with the age of nine aśvīropamas. Then I, living out the full life, fell and was born as a son of householder Harisandh to the womb of his wife Laxmīmati in the city of Hastinapura in the country of Alāvata in the continent of Jambudvīpa. [93] The other also, returning from that hell became serpent and engaged in killing various lives, died with his body burnt with the forest-fire; then becoming hell-dweller in that very hell-world Pankaprabh with the age of little less than ten aśvīropamas, returned therefrom wandered to many low lives, and was born as a son of an old merchant of the name of Indra in the womb of his wife Nandamati in the same city of Hastinapura. We were born at the proper time. Our names were settled, mine Viradeva and his Dronaka. We attained boyhood and were entrusted to tutor. The affection, as described before, grew up between us. Then I, who learnt the cluster of arts, adopted the religion as preached by Śiṣya in the presence of teacher Mānabhaṅga, and also by Dronaka, who was clever in cheating me, formally.—Then, from that time, my love became more stable towards him out of love for religion. I gave to him ample property I said to him Make business by unmeasurable way. Then he began business and earned lot of wealth in the meantime by the taint of the impression of the acts in previous births, his result of perfidiously acted more on me, he thought, A lot of property is earned and Viradeva is its partner he therefore should be cheated in some way. Nobody knows the business as it stands between us. What should I then resort to? Or if he is in my way my

untrue word will not be tenable. Hence I shall kill him." Then thinking that he (i. e. Viradeva) would honour what he (i. e. Dronaka) would say [89] he began the plan. He got a mansion built and also a juty with network of pegs not tight on its upper part. He thought, "Inviting Viradeva with the purpose of entering the mansion, I shall show him the juty. Then on account of the beauty of the juty he will climb on it at once. Then on the crash of it, he will also at once fall. When it will so happen, the calumny of the people also shall vanish. He arranged as was desired. Before the time of meals, we both with our people, climbed the mansion. In the meantime, his mind got nervous. In order to see me he himself climbed alone on the juty. No sooner did I climb than he had fallen; and while I descended shouting "Alas, alas!" Dronaka was found dead. Dejection took place in my mind. I thought, "Fie upon this world of living beings; the acts of the worldly existence end in such results!" Then I, having done his funeral ceremony due to the dejection caused by his death, took the emblem of a friar in the presence of preceptor Manabhangha. Completing my life, I was born god with the age of little less than twenty-five *igaropamas* in the lower and upper *Graveyaka* heaven, while the other Dronaka, under the austere meditation, was born hell-dweller, with the age of twelve *agaropamas* in the hell-world *Dharmarabha*. Then, having enjoyed the celestial life, [100] I, on fall therefrom, was born as a son of merchant Manubhadra in the womb of his wife Harini in the city of *Campatara* in the country of *Vijaya* here in the continent of *Jambudvīpa*. I took birth at the proper

hell-world Pātakaprabhā with the age of nine aṅgaropamas. Then I, living out the full life, fell and was born as a son of householder Haridānḍi in the womb of his wife Larmīnastī in the city of Hastinapura in the country of Aśvata in the continent of Jambudvīpa. [98] The other also, returning from that hell became a serpent and engaged in killing various lives, died, with his body burnt with the forest-fire; then becoming a hell-dweller in that very hell-world Pātakaprabhā with the age of little less than two aṅgaropamas, returned therefrom, wandered in many low lives, and was born as a son of an old merchant of the name of Indra in the womb of his wife Nandīnastī in the same city of Hastinapura. We were born at the proper time. Our names were settled, mine Viradava and his Dronaka. We attained boyhood and were entrusted to tutor. The affection, as described before, grew up between us. Then I, who learnt the cluster of arts, adopted the religion as preached by Jina in the presence of teacher Mahābhanga, and also by Dronaka, who was clever in cheating me, formally.—Then, from that time, my love became more stable towards him out of love for religion. I gave to him ample property I said to him Make business by unexcusable way. Then he began business and earned lot of wealth in the meantime by the tact of the unprinciples of the acts in previous births, the result of perfidly acted more on me; he thought, A lot of property is earned and Viradava is its partner; he therefore should be cheated in some way. Nobody knows the business as it stands between us. What should I then resort to? Or if he is in my way my

untrue word will not be tenable. Hence I shall kill him." Then thinking that he (L. a. Viradeva) would honour what he (L. a. Dronaka) would say [89] he began the plan. He got a mansion built and also a juty with network of pegs not tight on its upper part. He thought, "loving Viradeva with the purpose of entering the mansion, I shall show him the juty. Then on account of the beauty of the juty he will climb on it at once. Then on the crash of it, he will also at once fall. When it will so happen, the calamity of the people also shall vanish. He arranged as was desired. Before the time of meals, we both with our people, climbed the mansion. In the meantime, his mind got nervous. In order to see me, he himself climbed alone on the juty. No sooner did I climb than he had fallen; and while I descended shouting "Alas, alas!" Dronaka was found dead. Dejection took place in my mind. I thought, "Fie upon this world of living beings; the acts of the worldly existence end in such results!" Then I, having done his funeral ceremony due to the dejection caused by his death, took the emblems of a friar in the presence of preceptor Manabhangha. Completing my life, I was born a god with the age of a little less than twenty-five garopamas in the lower and upper Garvodaya heaven, while the other Dronaka, under the tainted meditation, was born a hell-dweller, with the age of twelve sgaropamas in the hell-world Dhumnagrabha. Then, having enjoyed the celestial life, [100] I, on fall therefrom, was born as a son of merchant Manibhadra in the womb of his wife Hirni in the city of Campavesa in the country of Vijaya here in the continent of Jambudvīpa. I took birth at the proper

time. My name was settled as Purnabhadra. The first word, while making the sound, I uttered, was Amara. Hence my second name was Amara Gupta. As I was born in the house of S'rivaka, I adopted the religion preached by Jnana. In the meantime, the other also returning from the hell, became big fish in the sea of Sreyambhuranama and died visited by lawless sinful activity; then he became hell-dweller with the age of twelve Sagaropamas in the hell-world Dhvau-prabha; on returning he wandered in various lower Eves and was born in the same city as daughter of merchant Nandavarta in the womb of his wife S'rivanda. She took birth at a proper time. Her name was settled Nandayanti. She attained youth and was given to me. The marriage was over. My affection took place towards her and hers towards me. Thus some time, of us enjoying the pleasures of senses, passed away. On account of the lust of actions done in the past, the consequence of her perfidy on me did not vanish away; so though everything of the house was entrusted to her she acted with deceit. Though informed by servants I did not put faith in it. Once she told me, "My pair of earrings, the best of all, is lost. Now having herself appropriated the pair, she showed perturbation. Then I said to her, "My fair one, that is meagre, what is the use of so much perturbation? [101] I shall get you another pair made." A new pair of earrings was then made ready. After some days had passed, at the time of anointing I gave her the jewelled ring with the emblem of my name. She hid it in her casket of ornaments. When the time for bath and meal came to an end, I piled to myself toilet powder took betel and unsuspecting, I took from the casket myself the jewelled ring

I found there the pair of earrings, which was the best of all and was lost before. An anxiety came over me, How is this again found? In the meantime, Nandya came there with confusion. She perceived in my hand the jewelled ring. She was ashamed. Her feeling was seen through. Then I took her out of the house. She thought "He has seen the pair of earrings. Then what should be done about this? I have come to a mean state but it must not be destroyed. I shall kill him with the time my means not known even among servant. In this way I shall employ the charm which can instantly kill him." The king alone prepared the harm by bringing together many things with an intention about death. While she was engaged in this one place she was bitten by a snake. Priest Redshy said to me "I went with confusion to him. And I saw Nandya whose body was covered with his blood and were remnant of what he had done. He is seen here that condition (102) my means upon me. For upon this world of living things with his semblance he created a generation. With this end in view, I said to him with checks. He then asked me, 'What troubles me?' As he did not speak I was disappointed and all hope of him was destroyed. Still however thinking of this, the snake-charmers are an excellent and incomprehensible people of his time. I asked them. They also lost hope. They said 'O son of a merchant, it is indeed better by her grim destiny and is set within the range of harm. So you should not be angry.' Saying so, the snake-charmers went away. Then in spite of my serva

she engaged in weeping and mourning she was deprived of life and her funeral ceremony was made. Then, on account of the dejection caused by her death, my disgust towards the world increased; and thinking "Fie upon this world! I gave up unsubstantial attachment bringing troubles and miseries, and took friarhood. Now the poor woman died and was born in the half-world called Tamasprabha. Her life was twenty-one Sagor-pamas. This is my life-history. Having heard this, the dejection came upon the king and the citizens. The king asked, "Revered sir, what will be the consequence for her and for us? The revered friar said, "Her emancipation will be at the end of the interminable worldly existence; while mine, in this very birth."

Then I surrounded by many citizens, on hearing this, took up friarhood in the presence of the same teacher. But this is my particular reason.

Prince Somha said, "Your reason for disgust is quite proper [103] Now of how many ambulations is this worldly existence? And of what particular sorts, the happiness and misery mental and physical, do living beings experience? And, O revered sir what is, in this case the faith which is able to free one from the prison of the worldly existence? Dharmaghosha said, "My son, hear what you have asked.

"In this case worldly existence is formed of four ambulations, viz the ambulations in the living states of hell-beings lower beings, human beings and celestial being. Again in the contemplation of happiness and

misery whence can there be happiness to living beings who have fallen in the worldly existence, who are afflicted with birth, old age and death, who are caught by taints of attachment etc., and whose consciousness is taken away by the poison of the objects of senses? Happiness is almost nothing misery is manifold. Hear from me this tradition—

Once certain man, exceedingly pained by the misery of poverty left his own country and started to another country (172)

Having crossed that country full of the clusters of villages, cities and towns, he lost his way somehow only within few days (173)

He arrived at a big forest, which was deeply covered over with trees viz. Sala, Sarala, Tamala, the rows of palms, Bakula, Tilaka, Nichula Akkole, Kadamba, Vanyula Palasa, Sallaka, Tinsia, Nimba, Kataka, Nyagrodha, Khadira, Sarja, Arjuna Amra, Jambu etc; whose extensive land was worshipped with the collections of flowers in the form of pearls reddish with the thick blood trickling out of the temples of maimed elephants pounded by the attacks of the peak; the form of sharp nails of swift lions, which terrible account of cruel and angry wild beasts like wild boar a Sarabha, bull, deer a tiger hyena, bear a Bharila, jackal, an elephant, a yak lion, rhinoceros etc, whose directions were deafened with the cries given out by the aquatic animals, frightened and tossed on account of the water of the pools whirled by swift wild buffaloes. There, he was overpowered by thirst and

hunger [104] His eyes were frightened on bearing the sounds of swift and cruel wild beasts. His limbs were washed by the water of perspiration produced on account of the exhaustion of long road. He had lost the circle of directions. His gait was hampered by the uneven path. While he was wandering, he saw wild elephants; who resembled the collection of clouds on the universe; at the time of the final annihilation whose frenzy increased as he destroyed many travellers, who filled the part of the dreary forest by terrific shrieks; and who was running swiftly on the road; taking formidable track. And to add, in the front, there was a very cruel demoness, who had black garments, who made a loud and terrifying laugh; and whose forehead was occupied in holding sharp sword. Then, having seen both of them, he, whose limbs were shaking with the terror of death, looked on all directions and saw big banyan-tree, which checked the way of movement of Siddha and Gandharva couples. He began to think, namely

"If indeed somehow I climb the banyan tree, whose thick foliage is cut by the fore-hooks of the horses of the sun, I can be free from that big elephant. (174)

So thinking he, who was terrified and whose path was such that the soles were cut by the needle-like sprouts of Kusa grass on the way ran with speed and approached the terrible banyan-tree. (175)

Seeing it, he was disappointed as he was unable to climb the banyan-tree which was difficult to be trans-

grieved even by those who move in heavens and whose trunk was very tall. (176)

Then on seeing the cruel wild elephant whose temples were reluctantly left by the clusters of bees, coming swiftly on the side of the banyan-tree (177)

[105] While all his limbs were trembling with more fright, he, with tremulous eyes and scratched face, saw here and there, and found the well covered over with grass. (178)

Now fearing death and greedy even of the moment's life, he threw himself without a support in the dilapidated well near the banyan-tree (179)

And he stuck there to clump of grass, grown on the steep walls in it; and he saw the terrific serpents, angry by the shock of the fall (180)

On the four sides, whose fire-like eyes were full of some poison, who were quick, who were terrible on account of raised hoods, whose bodies were mad up in coils, and who were desirous to bite. (180)

And finding below the mouth of the bee-constructor—whose body was big like the trunk of the elephant preening over direction, and who was black and terrible with red eyes. (182)

He-thinking So long there is this clump of grass, I have my life,—saw he looked upward with his mouth raised, two rats, there, black and white, of big bodies and sharp jaws; their mouths were ever good always cutting the root (183-184)

Then the wild elephant, not getting the man and raving greatly exceedingly the buttings to the banyan-tree. (185)

When that (i. e. the tree) was shaken, the honey-comb which developed on the inaccessible branch on the wall, got loose and fell in the old wall. (186)

Then over the head of him whose all limbs were stung by the clusters of angry vile bees, the drops of honey fell somehow sharply by a circumstance. (187)

Having turned the face, he desired to taste for moment the drop which entered from over the head and also others falling. (188)

He became exulted under the influence of the greed of tasting the sweet drop of honey without considering the fears of the bee, the serpents, the elephant, the rats, the depth of the well and the bees. (189)

This illustration is exceedingly efficacious for destroying the illusions of the high-souled persons, bear ye its conclusion as will be said. (190)

The man is the soul, the wandering in the forest is the wandering in four ambulatory stages, the wild elephant is the death, and also know the demerits to be the old age. (191)

The Banyan-tree is the absorption, which is indeed free from the fears of the great elephant in the form of death, which can not be disturbed by persons, who are grovelling in the pleasures of senses. (192)

The human life is the wall, and also the serpents or the tainted feelings, by them the man is eaten away and he does not understand what is proper to do and what is not. (193)

And that which is the clump of grass, is the period

of life for which the soul lives; and the dark and bright fortnights in the shape of rats gnaw it assiduously. (194)

And those bees which sting are varied diseases, being overpowered by which a man does not get happiness even for a moment. (195)

[107] The terrible box is the hell in which the soul because its mind is infatuated with the pleasures of senses, obtains thousands of miseries. (196)

The pleasures, resembling the honey-drop, are indeed insignificant and of very horrible consequence; thus how can talented man who is in the meshes of difficulties, desire to enjoy them? (197)

Hence do I say O foolish, thinking the pleasures of senses terrible, the human life as transitory as the flash of quick lightning. (198)

And the unsubstantial youth as quick as the happiness of the company of good persons, make firm therefore your mind always on the religion which is the abode of happiness. (199)

Prince Simha said Of what sort, is that religion? The sacred scribe said Hear forgiveness etc It is said,

Forgiveness, softness of mind straightforwardness, renunciation of the vil, penance should be known; truth purity non-possession and continence form the duties of an ascetic. (200)

In this case, forgiveness means the non-rise of anger by the perception of the disposition of the real thing, accompanied with right belief or the destruction of it when it has arisen. So also, straightforwardness

When that (i. e. the tree) was shaken, the honey-comb which developed on the inaccessible branch on the well, got loose and fell in the old well (186)

Then over the head of him whose all limbs were stung by the clusters of angry vile bees, the drops of honey fell somehow simply by circumstance (187)

Having turned the face, he desired to taste for a moment the drop which entered from over the head and also others falling (188)

He became exulted under the influence of the greed of tasting the sweet drop of honey without considering the fears of the bee, the serpents, the elephant, the net, the depth of the well and the bees. (189)

This illustration is exceedingly efficacious for destroying the illusions of the high-souled persons; hear ye its conclusion as will be said. (190)

The man is the soul, the wandering in the forest is the wandering in four ambulatory stages, the wild elephant is the death, and also know the demons to be the old age (191)

The Banyan-tree is the abscission, which is indeed free from the fears of the great elephant in the form of death, which can not be climbed by persons, who are grovelling in the pleasures of senses. (192)

The human life is the well, and also the serpents or the tasted feelings, by them the man is eaten away and he does not understand what is proper to do and what is not. (193)

And that which is the clump of grass, is the period

of life for which the soul lives, and the dark and bright fortnights in the shape of rats gnaw it assiduously. (194)

And those bees which sting are varied diseases, being overpowered by which a man does not get happiness even for a moment. (195)

[107] The terrible box is the hell in which the soul because its mind is infatuated with the pleasures of senses, obtains thousands of miseries. (196)

The pleasures, resembling the honey-drop, are indeed insignificant and of very horrible consequences; thus how can a talented man who is in the meshes of difficulties, desire to enjoy them? (197)

Hence do I say O faithful, thinking the pleasures of senses terrible, the human life as transitory as the flash of quick lightning; (198)

And the unsubstantial youth as quick as the happiness of the company of good persons, make firm therefore your mind always on the religion which is the abode of happiness. (199)

Prince Simha said Of what sort, O evered air is religion? The evered Inar said Hear forgiveness etc. It is said,

Forgiveness, softness of mind straightforwardness, renunciation of the vil, penance should be known; truth purity non-possession and continence form the duties of an ascetic. (200)

In this case, forgiveness means the non-rise of anger by the perception of the disposition of the real thing, accompanied with right belief or the destruction of it when it has arisen. So also, straightforwardness

means the non-rise of decay or the destruction of the same when it has arisen. So also, renunciation means the non-rise of greed or the destruction of the same when it has arisen. So also penance is twofold—external and internal. The external i. non-eating etc. It is said,

Non-eating, eating less than one's fill, borrowing of alms, giving up of the modifications of liquids like milk etc. austerity of the body the control of the body-these form the external penance. (201)

The internal penance is abstinence etc. viz. [108]

Expulsion, reverence, service and also the study of canonical texts, meditation, contemplation upon the soul giving up all thoughts about the body—they form the internal penance. (202)

The restraint is of seventeen kinds. It is said,

The abstention from the fivefold sinful activities the control of five senses; the conquest of tainted feelings, the stopping of threefold reflection—the restraint is thus seventeenfold. (203)

Truth means speaking an unadorned thing; purity means the want of being tainted in the matter of restraint; non-possession means not possessing by way of an excess the things to follow religious duties; constraint means the giving up of eighteen-fold loose ways of conduct. These are thus the duties of an ascetic.

Having heard thus, Prince Sishu, to whom was revealed the result of the right belief and who had himself attained the duties of Śrāvaka said, Reverend sir the duties of an ascetic are good. What should I, who am not equal to these, then do? Dharmaghoṣa said

"The duties of a S'ravaka." How are they?" "They are said as right belief etc. He also knew them formally

Then thinking himself satisfied, he waited upon Dharmaghosa for some time; and bowing to him with reverence, he entered the city. Then the prince said this to Kusumavali. He also with great difficulty attained the duties of S'ravaka on account of the partial suppression and a violation of them. Of them waiting upon preceptor Dharmaghosa every day. Month passed away. Both of them felt love towards the religion, as preached by Jinas.

Once king Purusadatta, having heard the doctrine from preceptor Amritaja, associated Prince Simha on the throne and felt disgust for worldly life, adopted the path of emancipation with principal queen S'rakhoti. Prince Simha also became royal sage. He was engaged in observing the arrangement of what is a religious duty and what is not, [109] he brought joy to the mind of all people. His tributary prince was attached to him, he had the liking to secure the proper treatment of the poor orphans, and the help, and he had good qualities befitting himself. Some time passed. One of his enjoyments the earth like the most devoted love.

In the meantime that god (of the soul of) hermit Agastya, falling from thearnation or Vidyutkumar, god wandered in the worldly existence, and making the observance of some petty penance in the intervening birth, he, after leaving the body was born, by the result of the result of the previous of previous actions, in the womb of Kusumavali. She saw a dream; namely "The serpent has entered my stomach and as it came, the king, along by it, fell." Having

seen this, Kusumavali got up with confusion. Thinking this to be inexplicable, she did not tell this dream to the husband. She, as the child in the womb developed, did not request the king out of the maw of the child. The king was all the more full of love. The servants said to her "Lady this is not proper." She said, "What do I do?" The servants said, "You do not respect the king." She said, "Indeed, this must be the fault of the child in the womb. Now her pregnancy-desire took place, namely 'I shall eat the bowels of the king.'" She thought, "The child in my womb is sunder hence enough of it." Out of feminine disposition and love for the husband way of action came upon her. "I shall bore it. Then on referring to the principal attendants on account of the gravity of the action, they consented to it and she did not fall out dead on account of the talent of the thickly crusted action [110]. Then she became weak on account of the pregnancy-desire not being fulfilled and by drinking many medicines. The king asked, 'Oh fair one, what do you not get? Who has broken your order? What misdeed have I done to you, that you grow weak with dejection like a lily-plant with insufficient water?'" Then, Kusumavali said with her heart full of love "Sir my dejection is such as I think I should kill myself." The king said "For what cause is this dejection?" Kusumavali said "Sir ask my fat." Saying so, she had her eyes full of tears and was choked. Then the king thinking that her dejection was great and that he should leave the matter at that story gave up that matter and began another topic. Again he called the attendant Mad

asalekha and others and asked them with special regard,
 "Is it proper for you, who have heard the context, to
 disregard the queen weakening like the digit of the
 moon in the dark half? This defection does not belong
 to the range of unattainable objects; because the queen
 is the very essence of my self. Which is that thing
 which while I am holding life is not obtained by
 the queen? Madanalekha said Your majesty it is
 like this, here the fault lies only with the uncivility
 natural to woman. May your majesty then hear.
 My lord it is not even proper to say Still however
 [111] as there is no other way it is to be said. The
 king said, "Indeed, it is a matter worthy of confusion;
 for that which is attainable by any way can be done
 by one's self; all else only can be told. Hence you may
 tell what is the truth. Thus. Then confused Madanalekha
 narrated the affair ending in an attempt towards
 abortion on account of the fault of pregnancy-desire,
 bringing out the child in the womb. The king thought,
 "What great love the queen bears towards me that she
 does not even much mind the birth of the child! Let
 not there be the dislodging of the child in the womb
 due to the non-fulfilment of her pregnancy-desire. Hence
 I should think out remedy." He said to the queen's attendants,
 "You should do that which I shall tell you proper
 for the time. He called his prime minister named
 Matasagara. He told him this account. The minister thought,
 "The action of the queen is quit in keeping. So let
 not there be pain to her body by this remedy. Therefore
 this is the remedy-putting the artificial bowels outside
 the belly of the king while he is hungry and having
 made them well-adjusted by putting a magic veil on

on the eyes while the queen is looking, etc.—they may be given after being taken out. Then thinking so, he gave his own opinion excepting (the opinion about) the child, the queen would deliver. The king liked it very much. Matshigara said to the queen, "My lady, I shall take out the bowels of the king in such manner that he would not die. On account of the cruelty of the disposition of the child in the womb, she acceded to it. The remedy was put in practice and her pregnancy-desire was fulfilled. Then while she came to deliver [112] the king was shown to her. Then she was consoled and then the minister said to her, 'The birth of the son, as you are under first delivery is not to be first declared to the king but it should be declared to me. Then I shall do the needful.' She consented to it. Some other time, at the proper moment, the queen delivered. Matshigara was informed by her. He said to the queen, 'This child bodes ill for the king. Hence away with it, let it grow up elsewhere; and this poison should be conveyed to the king.' She said, 'It is proper that the minister has said just as my heart would.' Then the boy was taken away by the maid-servant named Madhavika. She went little distance. In the meantime the king saw her. He asked her, 'What is that?' Then trembling and confused Madhavika said, 'It is nothing. In the meantime, the child wept. Then, seeing the child, the angry king said, 'O sinful woman, what is this being done?' Then Madhavika said the whole account out of the cowardice natural to the disposition of a woman. Then he took up the child. He thought, 'These maids should not have again hand in this. The child was entrusted to

other nurses, who were made to hear. If there be a dereliction about the child any way then you shall die in my hand. The queen and Matsyagata both were reprimanded. Then he following the mind of the minister and the queen arranged for his birth-celebration little secretly. Thus some time passed away. The name of the child was settled Ananda. He grew up and the cluster of arts was taught to him. [113] On account of the taunt of actions of previous life, his mind was against the king. He was in the position of being prepared.

Once the tributary king named Durmati, who ruled on the frontier and who was the lord of the forest, being proud of his strength and his strategic position, attacked King Simha. He sent over him his army. On account of the strategic ground in his favour he defeated king Simha. When this was reported to him the king himself started with wrath. He went there on a chase. In the meantime as he was having his marches on the sands of the Indus, he (who was) on the back of the elephant saw the crowd of people peaking 'O misery!' not very far from water. As the king went to that part of land, he saw an old serpent which was caught by a Kurala bird, whose body was rapidly dying whose face was terrible and was difficult to be seen which in his turn had caught a croaking frog whose sparkling eyes emitted poison; the colour of whose body was extremely black, and whose body was quite big. The Kurala bird too was again caught by a boa who was frightful with red eyes and whose body was as big as the trunk of an elephant presiding over a direction. The more the boa caught the Kurala

bird, the more the kurals held the old serpent and the more the serpent did th croaking frog He saw such an incident which is the cause of defection to a good person; which brings joy to the heart of fool and which displays the confusion of the disposition of this world of human beings The king was dejected. H thought, Alas, if such is the scheme of the world, what is the remedy in this case ? The serpent is almost caught by the kurals; and the frog is by th serpent. Even though their life has come up to the neck, not only do they not leave up each other but they are even active more and more, nor would they desist from th mutual destruction even though freed Then, what is the use of seeing thing which is not within the range of the remedy ? The rutting elephant was prepared He went t the camp-ground. He camped with the army He performed the fitting duties; and then as the night passed half off the king got up after sleep. Having remembered the incident of box etc. he began to think, how ?

The pleasures of senses are sweet just while they come, but bitter in the end They are like poison. They ar much liked by the ignorant people. They are sinful and are abandoned by the wise people. (204)

For the sake of them leaving p the eternal religion the people of this world who are devoted to happiness and whose aim is this life, resort to sin lik poison. (205)

The fruit of sin is misery and the destruction of sin is ever full of woe Even when one is happy one should follow religion knowing the fruit of religion. (206)

The human being is as insignificant as a frog who is caught in this instance by another like a serpent. He also in his turn is caught by another like a kurala bird. (207)

He also is not self-dependent in this case as he is swayed by the god of death in the form of a boar, and even in the world like this, the attachment to the objects of senses is great infatuation. (208)

[115] So enough of this kingdom which is difficult to be filled like the nether-world, which weak points can be easily found out like the temple of Jinas to which the excess is easy whose end is distasteful like the company of villains, which is only devoted to wealth like the heart of a harlot, which is full of disolute courtiers like the ant-hill full of serpents; the duties of which are not settled like the duties of the world of living beings, which should be cared with efforts like the basket with a serpent inside which is alienated from the happiness and confidence, which is desired by many men like the youth of a harlot and which does not become the cause of pure path of the next world. Then, having given this precept withdraw and adopt the innerhood, which brings happiness of both the worlds; and which is resorted to by the wise people. Now how will I have the quickness in the matter of the present object? Or this little,—just tied up for one birth. Of him thus thinking the night passed away; the morning-duties were performed, and the cabinet of ministers entered.

In the meantime, his woman-guard Vijayvati announced, "Your Majesty that Durmat,—knowing himself

that the king has marched and understanding the grim command of the king who has tied the hatchet on his neck, who is repenting for the transgressions of the royal command; who is surrounded by some persons and who has come here,—stands with desire of the happiness of seeing your majesty on the camp-ground of the guards. Hearing this, your majesty is the authority. Then the king looked at Matlistgara. Then he, who is clever in knowing the sign and expression, said, "Let him enter what is the objection there? The klogs are kind to those who have obeyed. Then Dornati permitted by the king entered and fell upon his feet saying "Your Majesty this is the hatchet which will carry your command on the neck. [116] Imparting him no-fear the king then, respected him very much, and gave him good reception.

The king went back to Jayapura. The king conveyed his prison to the cabinet of ministers. Then it opened, "Thus indeed is the duty here, of other kings born in good families, why not then is it yours, whose mind has become elevated by the tokens of Jloss? The life commonly for this world as well as the next has freetified for your majesty; the pleasures of amuse, resembling the wild-fire burn with fools as it were and their results are as futile as the Kimpika fruit; and the death which has defeated gods and demons and which shatters hopes unexpectedly is all-powerful." They welcomed the idea. Then the astrologers were called and were informed "Find out the coronation-day for Prince Ananda. They said As the king orders. After referring, they informed about the fifth day. Then the auspicious things

for coronation were brought. viz. a pair of fish; a full jar white flowers; big lotuses; white mustards, the lump of earth, a bull, a big pot full of curds; big jewels; yellow pigment from the cow the had of a lion; a white umbrella, a good seat, chowries, Durva grass, fine wine; a big flag; the rut of an elephant, auspicious silk clothes; and many such other auspicious things. In the meantime, the king thought, Finishing the coronation of Prince Ananda, I shall go in the vicinity of teacher Dharmaghosa. Thinking so he stood waiting for the day of coronation.

[117] On this side out of the taint of the actions of the previous birth Prince Ananda, not minding the opinion of the king made alliance with Darmati. They planned. We shall kill the great king by employing some decent. He heard the account of coronation. On account of the evil d termination, and due to the evil nature of his own mind quite the contrary effect of the same (account) came upon Ananda. He thought, Indeed I have directed my activity with him (Darmati) to kill him (the king) under this excuse. Then how will I thus deceive him? Or let though this account is right, enough of the kingdom which is given to me by him. What is only worthy of praise, is the kingdom taken with force by killing him. In the meantime, Ananda was called by the king. When he did not desire to come the king with one guard, went to the palace of the prince. Thinking. There is no other opportunity more is obtainable than this; and speaking at once with the influence of the previous birth "kill, kill," he killed the guard and gave a deep wound to the king—wh-

one mind was fully confident; and who had not made an arrangement for protection;—with the sword unsheathed. In the meantime, great hue and cry arose; the agitation in the city-army took place; Ananda was surrounded on all sides by the army. Under the oath of a treason to his body the king said "Eh! What is this the need of fighting? Then I indeed should be beheld as killed; so make an installation of him as a king. Let him be a king! In the meantime Darmati was ordered (by the prince), "Fasten him with strong shackles. Then Darmati saying As the prince orders came near him. [118] He deprived the family sonship. He derided the citizens. Then having put the king into bonds through personal guards, the king was managed to be put under proper protection. The kingdom was taken into hands; proper arrangements were made; the group of vassals was brought under control. Then, out of consequential bad feeling, the king was taken to the city-prison. The prison was full of the smell of eight-soul extremely churned, the serpents slept on its broken walls; the clusters of gnats and flies were burning; the collection of rats proceeded from the noorthis of the cavities and holes; the sloughs of serpents hung from above; the canopy as it were, was made by spiders, it was the bed-hall of evil. It was as it were, the play-ground of irreligious conduct; it was as it were the brother of the hell; it was as it were the assembly of the race of all miseries; it was the family-home of all implemings, it was as it were the place of confidence of Death, and it was the victory-ground of the god of death. Knowing that the king was led to the

great jail, the ladies of the herom, with Kusumâvali at the head came to the same jail; they were alarmed as they gave out piteous cries; they were as it were adorned with strings of pearls on account of the drops of tears mixed with collyrium, which resembled big pearls and which were incessantly falling; their bodies paled, as it were, with the grief of their lord, they were checked by the appointed guards; crushing with force auspicious jewelled bracelets, which made a high pitch the jingling sound, [119] they were engaged in beating breasts and bellies, their mouths were full of breaths on account of walking on unbecoming soil, and the range of their eyes was warped by long tresses, suggesting as it were. The condition of the lord can not even be seen by one who has given up crookedness. They saw the king under black iron shackles. Then they began to weep. Then more, striking the breasts, tired as it were of carrying fine pearl-necklaces, with hands resembling Aso'ka-sprouts to convey. This worldly existence is full of misdeeds. Then they were held up with great difficulty by the king and the guards. The king said, What is the use of grief, which is tied up with irrequiescence and which results only in trouble? This worldly existence is of varied and strange forms, all souls are as it were its toys; it is difficult to control the movement of the actions in previous birth, wealth is as fickle as the circular streak of lightning coming out from within the clouds; the union is like a dream; the freaks of passion thus come to such an end. Then what is the use of weeping, befitting an indolent person? You have indeed obtained

the preaching of Jinas which forms the essence of the world of living beings. Then do follow it. Excepting it, there is no other remedy for the destruction of miseries. Then having heard him, they came to know

That is thus and not otherwise and bidding farewell to the king they took to nunhood [120] in the vicinity of Vidyadhara nun, Gandharvadatta, on account of the force of Ananda and by the lack of desire for life.

On this side, the king who, in spite of maltreatment did not go under the sway of anger took vow. Only this much is my life, now complete fasting is truly. This was conveyed to Ananda. He became angry. He sent his courtier by the name of Devasarma saying,

Go and make him eat, he should be spoken. I will kill him if he does not eat out of a vow. Devasarma went; he saw the king and said "O lord, the movement of actions of those living beings who are under the sway of fate is uneven. This fate indeed is difficult to be praised with civility; it does not pre-empt merits of the meritorious; it does not know the time of the desired, it is merely the calamity of men; it is like an intoxicated elephant wandering self-willed; it is like the flow of the Ganges straight as well as crooked, it is clever in attack like big war; it is like

poison-knot which is not fitting to the taste, it is opposite to the desired objects; it is amenable to the undesired. Therefore if it be so, still however men should not give up human effort, even for a moment; for O great king fate is another name for the actions arising from the previous birth, and that is to be conquered by human efforts. Then let my lord adopt human

effort; may you take food. For a living man crossing the calamity can, without fail, obtain prosperity. The king said: Devasarman, I have never given up the human effort proper for the time. I took to friarhood mentally. Hence my mind is not under the sway of the desire of the prosperity [121] I have taken to non-eating knowing the proper time. Hence I will not take food. He said: If you are not going to take food, your son will get angry. The king said: "His anger is without ground, anchorites are of truthful vow." He said, "My lord, you know the full account of the life of princes; therefore may he not do sinful act towards you."

In the meantime, finding that Devasarman was delaying Prince Ananda, under the heat of anger came holding a dagger. He said: "If you do not take food, I will cut off your head with a word, imitating the tongue of the god of death." The king said,

Who—knowing that this residence in the shape of body is not eternal, not substantial and ends in death—would, O king, regret when one has to go to death surely? (209)

How does a man say for one he lives while he, from his life in the womb, is gradually dying like a lake drying up with the lessening of water? (210)

If one of the co-travellers in a caravan, starting for the next world as it were, goes there first, what is in this case the cause of fear? (211)

What hope is there for life to a man—as to an animal at a slaughter-house—to a man, who has the

Firm belief in mind that life is transient and death is certain? (212)

[122] Alas! The hunter in the form of Fate comes bringing death upon the herd of deer in the form of men, scattering arrows in the form of hundreds of diseases and holding in his hand the bow of old age. (213)

Death does not mind an obstacle, a remedy or its prolonged service; it wanders according to its will and pleasure among the groups of men as a lion does among the groups of deer. (214)

Some who are disgusted of dying and being born again and again, follow being disgusted of birth and death, that which takes away birth and diseases. (215)

I fear death only to drink deep the essence of the words of Jesus, which pacifies old age, death and diseases, and which is blissful in consequence. (216)

What can death, for which the antidote is already made, do to men who have destroyed the tablet of sin and have shattered the shackles of relation and greed? (217)

Death is even better for those who have earned the wealth of ameteres, who are not attached ever to the house in the shape of body, whose bodies are emancipated; and who have done well everything. (218)

The wise, with road-provision in the form of penance, fully taken, give up their life by vow and with the helper in the form of courage, ask for death with language. (219)

The death to men, of whom after dying either

heaven or final absolution is sure, is, O king even a festival. (220)

Going to which place would a man be freed from the black young serpent in the form of death; with long fangs full of poison in the form of calamities terrible with incessant diseases ? (221)

Neither fight nor running away nor fear matters to the hand of god of death; and its hand is not seen; and unshakable it catches fast. (222)

[123] Just as cough cuts off breaths decayed with time even so the god of death cuts off human beings soon as they are born. (223)

If then the bonds of death wander with pleasure and self-will van among gods to whom there is even absolute non-descent of old age, aches and diseases, (224)

Then what to talk of man who is ever chased by diseases, old age, aches and grief ? That a man lives even an instant, is the carelessness of death (225)

Then give no time for the infamy that is adopted by an unwise person; not even Indra is able to control one who is licked by the jaws of death. (226)

Thus my son, bring no calumny on your own family by mere killing of a mortal. Lo ! How can I take food which is abandoned by my own word ? (227)

Hearing this preaching he (i. e. Ananda thinking) " How does he speak even now ? " hit him (i. e. Simha) on the head with a sword, with eyes burning red with the fire of anger (228)

He, with pure feeling and with the reality known (with the thought) Bow to Jnas contemplated

This is the taint of the action : done in the previous birth (229)

All get the consequential fruit of actions done in the previous birth; the other (i. e. the individual) merely become the cause in merits as well as faults. (230)

Striking even again him so thinking, he, of sinful actions and tainted feelings, felled the high-souled one of unswayed mind. (231)

Dying so, he was born a resplendent god with the ag of five sgaropamas in Sankumra heaven, in Lalana Vama (232)

The other ruled the kingdom and after dying was born hell-dweller of great horror with long life in the hell-world Ratanprabha (233)

x x x x

What was spoken as *Sibhaade ya taba pye-por-tis* is described, from here, I shall expatiate upon *Sib-j hu-ai-eyi*. (234)

शब्दकोशः

शब्दकोश

[N.B. The glossary is only selective. I wish that the reader should not merely depend on this but also should consult Sanskrit comments, notes and above all the translation for the solution of his difficulties. The two figures after the word and its Sanskrit rendering denote respectively the numbers of page and line. D=Desi word, (N)=reference to notes.]

अहम्भवा [अहिम्भवा] 115.

15 a transgression

अह्वार [अहिचार] 45 24 a

transgression.

अहूतव [अहिभूतव] 43. 1 a

superhuman action.

अहो [अह] 76. 20 hence.

अहमनिष्ठता [अहमनिष्ठता]

83. (N)

अह्वय [अह्वय] 102. 9

accepting.

अवचव [अवच] 70 5 nec.

अविचप्यह [अविचप्यह] 21

16. to be thrown off.

अविचप्यह [अविचप्यह] 110.

12. to lay aside.

अगार 50 2. a house.

अगह [अगह] 99 1 to
deserve.

अवचव [अवच] 69 13.

very much

अवचुच्छिन्न [अवचुच्छिन्न] 26. 9

much distressed.

अव्यु [अव्यु] 153 21 a

bear

अव्यु 116 18. pore.

अव्यु [अव्यु] 113. 15

an eye.

अव्युत्तर [अव्युत्तर] 33 5.

wonder

अजिह [अजिह] 8. 19. a

deceit.

अग्ररुत्त [अग्ररुत्त] 110. 9
the term to address
a husband.

अग्रय [अग्रय] 43 9. stra-
ight-forwardness.

अग्रवृक्ष [अग्रवृक्ष] 103. 18. a
kind of tree.

अग्र [D अग्र] 31. 12. a
shop a market-place
a balcony

अग्रवृत्त [अग्रवृत्त] 23. 19
(N) a kind of medita-
tion

अग्र [अग्रवृत्त] 6 5
eighteen

अग्रदिन [अग्रदिन] 21 22
lasting for eight days.

अग्रवृत्तवृत्तवृत्तवृत्त [D] 32.
12 (N)

अर्द्ध [अर्द्ध] 19 16 half.

अर्द्ध [अर्द्ध] 70. 10 accom-
panied with

अवनायि [अवनायि] 50
2. a state of bonnie-
ness

अवनाय [अवनाय] 25 25 in
civil

अवनायि [अवनायि] 47
11 not arrived, not
come up.

अवनाय [अवनाय] 25. 21.
One who has not
committed a fault.

अवनाय [अवनाय] 31 13
incessant.

अवनायि [अवनायि] 31 11 indescribable.

अवनायि [अवनायि] 30.
8. unfallen, unmoved.

अवनायि [अवनायि] 2
7 by being free from
attachment.

अवनाय [अवनाय] 92. 3.
to imitate,

अवनाय [अवनाय] 45. 23.
Vows to be followed
by a householder

अवनाय [अवनाय] 6. 2. (V)
A sort of heaven,
अवनाय are 5 in number
and are called अवनाय.

अवनाय [अवनाय] 42. 9
to get permitted.

अमुत्तय [अमुत्तय] 24 24
 repentance.
 अमूर्ध [अमूर्ध] 55 18. not
 less.
 अनीयारो [अनीयार] 123.
 4 non-descent.
 अनारपार [D] 52. 17
 endless.
 अन्नाह [D] 50 9 eating.
 अन्नाह [D] 75. 1 a
 mirror
 अन्तमिष [अन्तमिष] 19 17
 set.
 अन्नाह [D] 33 4
 a conference-hall.
 अन्ति [अन्ति] 69 8. a
 beggar a mendicant.
 अन्तुरज [अन्तुरज] 62. 20.
 a bed.
 अन्तुर [अन्तुर] 7 3 a
 harem.
 अन्त [अन्त] 49 14
 elsewhere.
 अन्त [अन्त] 109. 19 a
 bowel
 अप्यहृदि [अप्यहृदि] 47.8. not
 well-baked or cooked.

अप्यहृदि [अप्यहृदि] 48
 14 not fallen.
 अम्यहृदि [अम्यहृदि] 46.
 2 speaking
 अम्यहृदि [अम्यहृदि] 83 18.
 repeated.
 अम्यहृदि [अम्यहृदि] 3 19.
 exceeding
 अम्यहृदि [अम्यहृदि] 38.
 8 Out of the close
 association of previ-
 ous birth.
 अम्यहृदि [अम्यहृदि] 107
 19 internal.
 अम्यहृदि [अम्यहृदि] 12. 1.
 standing up out of
 respect for a comer.
 अम्यहृदि [अम्यहृदि] 52. 15.
 fleeing.
 अम्यहृदि [अम्यहृदि] 28. 25.
 bath.
 अम्यहृदि [अम्यहृदि] 10.
 45. one having no
 pride.
 अम्यहृदि [D] 60 23. a
 mother
 अम्यहृदि [अम्यहृदि] 19 22
 anger

अम्र [अम्र] 103. 18. a
 mango tree.
 अमर [अमर] 113- 15. a
 boa constrictor a py-
 thon
 अमरु [अमरु] 63 3 all
 of a sudden.
 अमलि [अमलि] 9 2 flex.
 अवकर्ष [अवकर्ष] 19 18.
 an attack
 अवन्त [अवन्त] 111 7 a
 child
 अवन्त [अवन्त] 46 16. not
 fit to be killed
 अव [D] 103. 19 a
 well
 अवच्छा [D] 105 14
 to extend
 अवयस [अवयस] 73 12. an
 earring
 अवयव [अवयव] 18.
 12 to commit a fault.
 अवयविह [अवयविह] 6.
 12. the name of a
 country (N)
 अवयव [अवयव] 14 22.
 the later part of the
 day

अवयव [अवयव] 92 4. kid-
 napped.
 अवयव [अवयव] 15.
 18. removed.
 अवयव [अवयव] 16. 14
 attention.
 अवयव [अवयव] 17 18 to
 pass away
 अवयव [अवयव] 17
 23. without properly
 observing
 अवयव [अवयव] 6. 4
 according to the order.
 अवयव [अवयव] 8. 5. unfor-
 tunate.
 अवयव [अवयव] 17 1.
 ill-luck.
 अवयव [अवयव] 85. 19.
 provided by
 अवयव [अवयव] 111.
 19 an opinion.
 अवयव [अवयव] 33. 14 a long
 अवयव [अवयव] 46. 14 down-
 ward.
 अवयव [अवयव] 63
 21. and.

आहूतो [आहूति] 7 5 re-
plete with; full of
आहूत [आहूति] 49 1. to
order

आयु [आयु] 40 1 life.
आदिजय [आदिजय] 43. 10.
non-possession.

आदिजो [आदिजो] 113.
3. a chief of forest
tribes.

आरभ [D आरभ] 27 25
began.

आज [आज] 17 18. an
order

आजय [आजय] 47 18
ordering

आजय [आजय] 19 5
to order

आमोहो [आमोहो] 52. 7
knew

आमोय [आमोय] 23. 5
expansive

आपार्द्ध [आपार्द्ध] 71 1.
increased.

आपणह [आपणह] 19. 20.
to hear

आपणह [आपणह] 63. 21
reddish

आपणह [आपणह] 116. 18.
an umbrella.

आपणह [आपणह] 33. 21 fever

आपणह 42. 20 long

आपणह [आपणह] 73

1 a conventional pre-
sent given at the time of
marriage.

आपणह [आपणह] 5. 8. of the worshippers
and those who are
not

आपणह [आपणह] 46. 1
laying

आपणह [आपणह] 20 2. a
canopy

आपणह [आपणह or आपणह] 10. 18. to come before.

आपणह [आपणह] 37 15.
came up.

आपणह [आपणह] 41
31 pregnant.

आपणह [आपणह] 27 16. a
calamity

आवरणिक [अवरणीक] 43.

15, covering

आवाप [आवाप] 23. 14

a drinking-stall

आवापिय [आवापिय] 101 20.

made to possess.

आवापविवापुमि [आवापविवा-

पुमि] 114 7 camp-ground.

आविह्वर [आविह्वर] 114

22. revealing.

आविह्वर [आविह्वर] 44

22. to reveal.

आवी [आवी] 121 14

continuously

आवीड [आवीड] 67 19 a

crest-garland (N)

आव [आव] 11. 20. a ho-

me.

आवाप [आवाप] 78. 4 a

careful activity

आवापव [आवापव] 69 19.

obtaining.

आवापिवा [आवापिवा] 69. 16.

a long wooden couch.

आवा [आवा] 46. 4 br-

ought.

आवीरुत [आवीरुत] 23. 7

being taken out.

आवीरुत [आवीरुत] 91 12.

a hunter

ए [ए] 47 2. of the

nature.

एक [D] 71 7 a thief.

एकिय [एकिय] 46. 6.

of a short time.

एति [एति] 40. 21 a wo-

man.

एकपाद [एकपाद] 49 20. a

magic show

एवाव [एवाव] 11 10. the

rain-bow

एवापि [एवापि] 82. 6. now

एति [एति] 9. 10. a sage.

एवरुत [एवरुत] 19 14 by

another way

एति [एति] 14 7 of

this kind.

एति [एति] 8. 23 little.

ए [D] 13 16 a particle

of emphasis.

एव [एव] 69 5. a season.

उल्लङ्घय [उल्लङ्घय D] 88. 2

to hang

उल्लङ्घय [उल्लङ्घय] 118. 8. a
collection

उल्लङ्घय [उल्लङ्घय] 43
18. high

उल्लङ्घय [उल्लङ्घय] 21. 12. pro-
claimed

उल्लङ्घय [उल्लङ्घय] 56. 9 to
the high

उल्लङ्घय [उल्लङ्घय] 34. 3. a
garden

उल्लङ्घय [उल्लङ्घय] 170. 13. str
aight

उल्लङ्घय [उल्लङ्घय] 36. 18
brightened

उल्लङ्घय [उल्लङ्घय] 8. 23. a lip

उल्लङ्घय [उल्लङ्घय] 1. 10. a co-
llage

उल्लङ्घय [उल्लङ्घय] 48. 8. again

उल्लङ्घय [उल्लङ्घय] 103. 21.
frightened

उल्लङ्घय [उल्लङ्घय] 67. 4
to pine away

उल्लङ्घय [उल्लङ्घय] 81. 19. a
place

उल्लङ्घय [उल्लङ्घय] 42. 22. high

उल्लङ्घय [उल्लङ्घय] 101

11 post-death cerem-
ony

उल्लङ्घय 106. 16. a rat

उल्लङ्घय [I] 69. 10. a coll-
ection

उल्लङ्घय [उल्लङ्घय] 89. 20
to wrench out, to take
out

उल्लङ्घय [उल्लङ्घय] 23. 5. full
of

उल्लङ्घय [उल्लङ्घय] 70. 19
blooming

उल्लङ्घय [उल्लङ्घय] 36. 22.
scattered

उल्लङ्घय [उल्लङ्घय] 5.
11. peculiar perfume

उल्लङ्घय [उल्लङ्घय] 8. 1. an
obligation

उल्लङ्घय [उल्लङ्घय] 57. 11
keep-up

उल्लङ्घय [उल्लङ्घय] 66. 22. up-
on over

उल्लङ्घय [उल्लङ्घय] 99. 18.
above

उल्लङ्घय [उल्लङ्घय] 14. 13.
an of structure

उपज्ज [उपज्ज] 33. 6.
obtained.

उपज्जसु [उपज्जसु] 40. 12.
to be born.

उपज्जसु [उपज्जसु] 6. 10.
birth, nativity

उपज्जसु [उपज्जसु] 29
23 to take rest.

उपज्जसु [उपज्जसु] 5. 13. a
calamity

उपज्जसु [उपज्जसु] 48. 10.
pacification. उपज्जसुपथि
a path of pacification.

उपज्जसु [उपज्जसु] 40. 10
returned

उपज्जसु [उपज्जसु] 2. 20
the principle cause

उपज्जसु [उपज्जसु] 17. 21. de-
jection.

उपज्जसु [उपज्जसु] 53. 3
well-rounded

उपज्जसु [उपज्जसु] 1. 2. the
name of the first Tirth-
ankar of Jainas.

उपज्जसु [उपज्जसु] 108. 2.
the giving up of ego

उपज्जसु [उपज्जसु] 50.
7 taking less food

than required
उपज्जसु [उपज्जसु] 70. 8. re-
blood.

उपज्जसु [उपज्जसु] 30. 5.
raised.

उप [उप] 122. 1. to go-
उपज्जसु [उपज्जसु] 97
19 nineteen.

उप [उप] 8. 7. thou.
उप [उप] 21. 20.

this much.
उप [उप] 208.

In the meanwhile.
उप [उप] 87. 24. th-

is much.
उप [उप] 78. 8. a string of

pearls.
उप [उप] 17. 5. beat

down.
उप [उप] 72. 6. co-

vered with.
उप [उप] 106. 11.

to move
उप [उप] 33. 9. a co-

llection.

- बाहलपिण्ड [बहलपिण्ड] 8.3
 fit to be laughed at.
 मोहि [मोहि] 32 1 (N)
 A kind of knowledge
 कल्प [कल्प] 83 17 a
 deceit
 कल्प [कल्प] 47 14
 jesting speaking obsc
 ene things making
 obscene signs, movements
 etc.
 वक्राकृत [D] 66 11 a
 kind of fruit
 कवच [D] 44 8 rough-
 कवच 95 13. a skeleton.
 कला [कला] 45 14 a
 desire.
 कलाकर [D] 76 8 a
 pointer
 कलक [कलक] 35 9 a
 side-glance
 कदम [कदम] 20 a
 bracelet
 कदिसुतप [कदिसुतप] 76.7
 a girdle.
 कदिव [D] 11 23. (N)
 a kind of grass.
- कण [कण] 122 18 black.
 कतरि [कतरि] 68. 7
 scissors.
 कण [D कण] 3 15 reso-
 lutely
 कण [कण] 43 19 to
 weep.
 कण [कण] 15 16. a
 hall
 कल्पपाव [कल्पपाव] 42.3.
 A fabulous tree descri-
 bed to be fulfilling all
 desires
 कण [कण] 30 14 a
 ow
 कल्पपाव [कल्पपाव] 101
 16 application of magic.
 कण [कण] 31
 15 with markets place-
 well-decorated
 कण [कण] 4. 1 to
 molest.
 कण [कण] 8. 1 the
 god of death.
 कण 95.13 police search.
 कण [कण] 42. 10 a

think fit to be done,
a duty

बर्तव्य (वर्तव्य) 101 4 a
box a cable

बलम (D) 114 6 the
dirt of the bowl

बलधोष (बलधोष) 114 13
gold

बल (D) 14 14 10
master

बलि (ड) 3 20 where
बलवत् (बलवत्) 10 17

बल 11 10
बलवत् (बलवत्) 15 13 1

बल 1 10
बलवत् (बलवत्) 111 10

बल 1 1
बलवत् 1 10 10

बलवत् 1 1 10
बलवत् 1 1 10

बलवत् 1 1 10
बलवत् 1 1 10

बलवत् 1 1 10
बलवत् 1 1 10

बलवत् 1 1 10
बलवत् 1 1 10

बलवत् (ड) 85 10
worms

बलवत् (ड) 50 10
impotent

बलवत् (ड) 57 10 ready
lovely

बलवत् (ड) 72 10
thunder

बलवत् (ड) 41 4 fire
बलवत् (ड) 10 10 a
little less

बलवत् (ड) 40 10
G. of what result

बलवत् (ड) 116 10 1
kind of fruit which
though sweet in taste
is poisonous

बलवत् (ड) 10 10 10
worm

बलवत् (ड) 1 1 10
worm

बलवत् (ड) 1 1 10
worm

बलवत् (ड) 15 10 sport
बलवत् (ड) 40 17 10

बलवत् (ड) 119 10 10
worm

बलवत् (ड) 101 17 10
kind of fruit

- कुट [कुट] 55 10 a
 wall.
 कुरर [कुरर] 113 14 a
 kind of a bird
 कुटिय [कुट] 46 10 the
 household utensils made
 up of clay or any other
 metal except gold or
 silver
 कुडाड [कुडाड] 115 22
 an axe
 कूडय [कूडय] 34 23 a
 deceit, a snare.
 केरिड [केरिड] 77 20. of
 what kind
 कीरत [कीरत] 20 6. a
 spear
 कोड [D] 103 21 a boar
 कहर [कहर] 103 14. a
 kind of tree
 ककरकडा [D] 91 5 (N)
 कविय [कविय] 35. 1 mo-
 mentary
 कगती [कगती] 43 11 for
 givenness.
 ककमवडी [ककमवडी] 48.
 11 a path of the destru-
 ction of action.
 किरगह [किरगह] 21 21 to
 be vexed.
 कीड [कीड] 90 3 a peg
 कु [कु] D] 17 18. in-
 deed.
 कुडड [कुडड] 41 3. dwarf
 fish
 कुडर [कुडर] 10. 20. to
 destroy
 कोडर [D कीरति] 41 16.
 to play
 कण्डय [कण्डय] 103 22. a
 rhinoceros.
 कस [कस] 40 21 a limb,
 a body
 ककम[D] 102. 4 द. क. म.
 2. क. a shrill noise.
 कककहया [कककहया] 58. 17
 a woman whose hus-
 band has gone away
 ककय [ककय] 41 16 big
 ककिय [ककिय] 19 13.
 proud.
 केडि [केडि] 11 8. a knot.
 कककह [कककह] 97 23.
 a house-holder

thing fit to be done;
a duty

करंदय [करंद] 101 + a
box, a casket.

करंदमल [D] 118 6. the
dirt of the bowels.

करणधौव [करणधौ] 60. 13
gold

करत [D] 14 1A. to-
motion

कहि [क] 37 20 where

करवन्द [करव] 10. 17
should be done.

कराचिय [कराचि] 15. 13. a
policeman

करिम [करिम] 111 16
traffic

काममाह 1 5 death-
season

कालेय 0. 15. black
bamboo-figura.

किय [क] 41 3. an
action

किरुपाय [किरुपाय] 03 1
keeps a up life with
difficulty

किमिथो [किमिथ] 85 10.
worms

किछेय [किछे] 56 6.
impotent

किचय [किच] 57 10. mean,
lowly

किमल [किमल] 22 6.
thunder.

किसाणु [किसाणु] +1 4 fire

किपुय [किपुय] 00. 18. a
little less.

किपुयकरसाय [किपुयकर] 40.
6. of what result.

किपाम [किपाम] 116. II A
kind of fruit which
though sweet in taste
is poisonous

कोडा [कोड] 38. 16 a
worm.

कीरमाय [कीरमाय] 1 1 2
being done.

कीक [कीक] 15. 16. sport.

कुचिक [कुचिक] 40 17 a
comb.

कुडुय [D] 110 1 bearing.

कुडय [कुडय] 102. 17 a
kind of tree.

चरित [चरित] 30. 13. Last.
 चार [चरित] 76. 24. one
 who renounces.
 चारुत [चरुत] 24 23.
 having four angles or
 corners, a sort of seat.
 चारुत [चरुत] 09 17
 a pandal.
 चार [चर] 107 22 Ge-
 ving up.
 चार [D] 18 17 a
 prison च. म म ३ २१
 चिकित्सा [चिकित्सा] 15 9
 diagnosis.
 चित्ररत्न [चित्ररत्न] 15 17
 painting
 चित्ररत्न [चित्ररत्न] 16
 16. a painting-board.
 चिह्न [D] 7 11 चिह्न-
 नसो snub-nosed.
 चि [चि] 43 / a part
 cle of emphasis.
 चिराय [चिराय] 121 7
 to make late.
 चुका [चुका] 17 1 missed
 चू [चू] 76. 10 a clothing
 चोपना [चोपना] 13 21
 an impelling cause.

चित्त [चित्त] 5. 15 Only
 also चेत,
 छविच्छेद [छविच्छेद] 46. 1
 wounding the body
 छारीकप [छारीकप] 41 4
 turned into ashes.
 छितर [D] 7.20. a sieve.
 छुहा [छुहा] 109. 4 hunger
 छोडाव [D] 87 4 to
 release to make one
 dispossess.
 चहुँ [चहुँ] 52 6. offered
 as an oblation.
 जन्म [जन्म] 41 2
 blind by birth.
 जन्म [जन्म] 12. 12. from
 which.
 जन्म [जन्म] 10. 17 an
 effort.
 जन्म [जन्म] 44 2 when.
 जन्म [जन्म] 12. 21
 slight fever
 जन्म [जन्म] 17 12. a mac-
 hine, a mechanical
 device
 जन्म [जन्म] 6 17 to
 speak.

मिष्टि [रुष्टि] 108. 6
greed.

मुचूर्ण [मुचूर्ण] 40 B. a
stage in spiritual prog-
ress.

मुचिष्ठ [मुचिष्ठ] 108. 18
deeply covered over.

नेवेन्द्र [नेवेन्द्र] 62 a
kind of heaven See
App. III to my Ed. of
वेद & ऋ P 145-
148. नेवेन्द्र are nine
in number

नोष्क [नोष्क] 60 I a
collection a bunch

नोरोववा [नोरोववा] 116. 17
Bright yellow pigment
prepared from the urine
or bile of a cow or
found in the head of
a cow

नोरोद्विष्य [नोरोद्विष्य] 11 18.
morning duties नोच [D]

दे वा. म. १ ११

घव [घव] 6 3. ghee.

घावय [घावय] 101 16.
killing.

वसवचोदना [वसवचोदना] 44
2. Brushings and str-
uggles.

विष्वाह [D वीष्वाहि] 117 10
to hold

वचक [वचक] 6 14 a
square

वचरम्लम [वचरम्लम] 12 4
the fourth stage of
his l. a. the life of a
केशविक्र.

वचकष [D] 71 14 Ear
rings.

वचर [वचर] 6. 14 A
Resting place in a
square of Guj चेसो

वचवरी [वचवरी] 39 14. a
music-party

वचवर [D] 31 12 a
collection a group, an
army

वचुव [वचुव] 61 11 Flo-
wing.

वचवह [D] 20 15 an
attack.

वचह [वचह] 91 5. to
grow up.

वस्मि [वस्म] 38 18 Last.

वाह [वाहि] 76. 24 one
who renounces.

वसरत [वसरत] 24 28.
having four angles or
corners, a sort of seat.

वासरत [वसरत] 69 17
a pandal.

वाञ्ज [वाञ्ज] 107 22 Gr-
wing up.

वारय [D] 14 17 a
prison व. वा म १ ११

विमिश्रता [विमिश्रता] 15 9
diagnosis.

विमलम् [विमलम्] 10 17
painting

विमलवर्ण [विमलवर्ण] 46.
16 a painting-board.

विमिह [D] 7 11 विमिह-
कनो snub-nosed.

विष [विष] 45. 7 a part
icle of emphasis.

विराज [विराजति] 121 7
to make late

वृद्धो [वृद्ध] 17 1 missed

वैद्य 76 10 a clothing

वोषणा [वोषणा] 13 21
an impelling cause.

विषय [विषय] 5. 15. Only
also वष

उविष्येय [उविष्येय] 46. 1
wounding the body

उत्तरीकष [मर्मकष उत्तरीकष]
41 4 turned into ashes.

उत्तर [D] 7.20. a sieve.

कुषा [कुषा] 106. 4 hunger

उद्धार [D] 87 4 to
release to make one
dispossessed.

अर्हु [अर्हु] 52. 6 offered
as an oblation

अन्ध [अन्ध] 41 2
blind by birth

अन्ता [अन्ता] 5. 12. from
which.

अन्त [अन्त] 10 17 an
effort

अन्ता [अन्ता] 44 2 when.

अन्तका [अन्तका] 62 21
slight fever

अन्त [अन्त] 47 12. a ma-
chine a mechanical
device

अप [अप] 6 17 to
speak.

अविर [अविर] 60. 1 spea-
 king
 अक्षर [अक्षर] 10 22 to
 burn
 अवयव [अवयव] 9 23 mult-
 eous
 अहम्निदा [अहम्निदा] 13 10
 lower
 अवारिह [अवारिह] 12 10 as
 befitting
 आह [आह] 17 22 to be
 produced
 अक्षय [अक्षय] 119 3 an
 entry
 आवय [आवय] 70 12 lic.
 विजय [विजय] 1 17 to
 win
 सुख [सुख] 1 3 19
 lustrous
 सुखर [सुखर] 117 20 to
 fight
 सुख [सुख] 113 14 worn
 out
 पूह [पूह] 61 1 a group
 आर्ष [आर्ष] 1 2 The
 lord of ascetics
 ओष [ओष] 8 20 to see.

जीवामुव [जीवामुव] 9 2
 (N) P 129
 ज्योति [ज्योति] 31 10
 moonlight.
 जोष [जोष] 1 4 The
 spiritual exercise of
 concentration.
 विजय [विजय] 110. 3 to
 purc away
 होलिव [होलिव D] 122. 9
 destr oyed
 विं [विं] 6 8 a pe-
 nod of life.
 बडा [बडा] 10 23. bitten
 बडा [बडा] 10 23 to be
 burnt
 बडा [बडा] 113 1 to
 sting
 बडा [बडा] 11 4 burning.
 विविन 7 21 a drum.
 बडा [बडा] 42 10. a dram.
 होष [होष] 89. 15
 placed
 बडा [बडा] 7 6 only

वपशरिष्ठ [वपश] 49 3.
b = that.

वकर [वकर] 46. 4 a
thief

वदर [वदर] 21 1 to
deduce.

वज [वज] 36. 21 grass

वज्रा [वज्रा] 103 24 thrust.

वडा [वडा] 105 7 a yoke

वह [वह] 33. 8 that

वरण्य [वरण्य] 103. 21 a
hyaena.

वडिया [वडिया] 13. a tray

वहण्य [वहण्य] 56 8
bent upon

वडिषण्ड [वडिषण्ड] 61
a fan

ति [ति] 10. three

तिव [तिव] 104 5 the
land.

तिव्यवसुज [तिव्यवसुज] 1
8 the establishment of
the fourfold order of
monks nuns laymen
and laywomen

तिविल [तिविल] 103 17
a kind of tree.

तिव [तिव] 6. 7 A collec-
tion of three. 6. 14
A meeting-place of
three roads

तिवलिन्द [तिवलिन्द] 53 11.
the lord of gods Indra.

तिरिष [तिरिष] 46. 14
slant.

तिरिष [तिरिष] 34 20 a
low animal

तिरिष [तिरिष] 7 10.
triangular

तिरिष [तिरिष] 96 23 is
ab.

तिरिष [तिरिष] 6 6 thirty

तिरिष [तिरिष] 76. 7 an
ornament for hand

तिरिष [तिरिष] -- ju-
cky

तिरिष 11 20 A kind of
horse from Turkey

तिरिष [तिरिष] 46 4 a thief

तिरिष [तिरिष] 6. 6.
thirty-three.

तिरिष [तिरिष] 19. 17
three worlds.

ब्रह्मर [ब्रह्मर] 54 16.
 the weight of breasts.
 बाय [D] 42. 19 a place
 बारिखो [D] 97 7 bec-
 ome stiff and numb
 बी [बी] 94 2 a woman.
 बुवा [बी] 36. 23 to
 praise
 बुग [बुग] 45 17 per-
 ceptibly big
 बे [बे] L) 6 16 a
 bit
 बे [D] 75 14 a drop
 बी [बुग D] 54 19
 to cry
 ब्रह्मर [ब्रह्मर] 61 22
 the creeper of grapes
 ब्रह्मर [ब्रह्मर] 91 23
 a military journey
 ब्रह्मर [ब्रह्मर] 74 7 a
 string of pearls
 ब्रह्मर [ब्रह्मर] 7 12
 A bp
 ब्रह्मर [ब्रह्मर] 66
 3 a bed-ball in a palace
 ब्रह्मर [ब्रह्मर] 20 1 un-
 leaded with hot tem-
 per

ब्रह्मर [ब्रह्मर] 10 14 speedy
 ब्रह्मर [ब्रह्मर] 43 14
 slight.
 ब्रह्म 71 9 an army a
 leaf of a jewel
 ब्रह्म [ब्रह्म] 41 18 a lake.
 ब्रह्म [ब्रह्म] 57 1 a jaw.
 ब्रह्म [ब्रह्म] 78. 4 a door
 ब्रह्म [ब्रह्म] 103 1
 poverty
 ब्रह्म [ब्रह्म] 8 2 night
 ब्रह्म [ब्रह्म] 14 16 a
 day
 ब्रह्म [ब्रह्म] 52. 4 ore
 and a half
 बी [बी] 6 11 an in-
 land
 बी [बी] 7 12 long
 बुग [बी] 92 12 a
 companion.
 बुग [बुग] 64 4 a
 silk-garment.
 बुग [बुग] 46 9. a
 human being.
 बुग [बुग] 47
 17 ill-attention.

- दुपपर [दुपपर] 113 13
 quickly
 दुवार [दुवार] 13 a door
 an opening
 दुब [दुब] 11 23 two
 दुब [दुब] 116 19 a
 kind of grass
 दुब [दुब] 47 1 cl
 unbinding
 दुब [दुब] 11 1
 a kind of meat
 दुब [दुब] 43 1
 die
 दुब [दुब] 114 an
 iron for technically
 the 2nd Arm (a part of
 the cycle of time) of
 the decreasing and the
 5th of the increasing
 seen
 दुब [दुब] 71 13 a
 kind of ornament for
 feet
 दुब [दुब] 45 1 two
 feet
 दुब [दुब] 9 16 11 11
 feet
 दुब [दुब] 55 12
 a seat for a god.
 दुब [दुब] 78 16
 a partial non-attach-
 ment
 दुब [दुब] 83 3 a
 little less
 दुब [दुब] 52 20 a
 bad condition
 दुब [दुब] 19 13
 दुब [दुब] 11 occurs often
 in sutras to mean a
 city which has trade-
 routes of both land
 and sea with river
 well protected
 दुब [दुब] to a
 दुब [दुब] 117 19 tre-
 achery (partly)
 दुब [दुब] 11 11
 luck
 दुब [दुब] 57 9 the
 desire of a pregnant
 woman
 दुब [दुब] 8 6 much

विर [वि] 3, 13. faith
 courage-
 विगन्तु [विग+अन्तु] 40 5.
 fie.
 घी [घि] 14 21 fie.
 घृषा [घृ+श] 67 11 a
 daughter
 घृषदिया [घृ+दिया] 55. 4
 an incense-pot
 घोष [घो] 104.2. washed.
 गगनाह [गग+ह] 104 17
 a hazy n tree
 गगदय इव] 15 17 a
 dan e
 गड [गर] 35 13 an actor
 गगधो [गग+धो] 33 14 a
 grandson
 गडकम्म [गग+कम्म] 70. 2
 nail-cutting.
 गडवड [गग+वड] 74 2 mo-
 on n th form of nails.
 गाइकुड [गग+कुड] 99 3. the
 parents house
 गाथ [गथ] 43 4 know
 ledge.
 गाथ [गथ] 103 11 a
 traditional account.

निक्षुद्रिष [निक्षु] 5 9.
 unsheathed.
 निक्षारव [निक्ष+रव] 109 4
 thick.
 निक्षिन्नवचय [निक्ष+वच] 48.3.
 throwing
 निगुण्ड [निगु+ण्ड] 81 20 a
 bower
 निम्बना [निम्ब] 41 16 a
 river
 निजिरासी [निजिर+सी] 10.
 15 having no thirst for
 निक्षमच्छिप [निक्ष+च्छिप] 20.
 ornafully discarded.
 निक्षुहणी [D] 99 3 a
 juti)
 निक्षर [निक्ष+र] 21 4 full
 of
 निम्मजिष [निम्+जिष] 70 15
 cleaned
 निम्महमाष [निम्+हमाष] 118.
 6 being stured very
 much.
 निम्मोष [निम्+ोष] 118 8.
 a slough of a serpent.
 निमिष [D] 9 1. नक्ष pot
 down.

निपट [D] 105 2. to see.
 निपट [निपट] 10 10 to
 return.
 निपट [निपट] 25 2. re
 venge, र. ज. स 4 26
 hypocrisy
 निपट [निपट] 119 6. a
 shackle
 निपट [निपट] 24 11 the
 de throw (N) one of
 the four types of medi
 tation.
 निपट [D निपट] 64 4
 a clothing
 निपट [निपट] 46 18
 families
 निपट [निपट] to check
 निपट [निपट] 44 14
 unincorporated
 निपट [निपट] 6- 24
 sat.
 निपट [निपट] 17 17 wicked
 निपट [निपट] 34 7
 thrown
 निपट [निपट] 13 3 secretly
 निपट [D निपट] 86. 5.
 brought.

मंडर [मंडर] 71 2. an
 anklet.
 मेवम [D] 56. 4 a
 clothing
 पट [पट] 17 16. tow
 rds.
 पट [पट] [प्रतिपट] 83.
 11 es abashed given.
 पट [पट] 10 12. an
 oath
 पट [पट] 19 17 a
 lamp.
 पट [पट] 101 16
 to apply
 पट [पट] 17 16
 news
 पट [पट] [पट or पट]
 71 9 a precious sto
 ne King Rama
 पट [पट] 69 2. atte
 mpts.
 पट [पट] 63 20 a
 wrist.
 पट [पट] 10 17
 leaning on the side of
 पट [पट] 48. 23
 Washn. off

पञ्चार्थपुरित [अत्यभिद्य. पु.
इय] 118. 2 personal
guard.

पञ्चान्त [अन्त] 113 3.
border territories.

पङ्कजबाध [अपङ्कज] 12 3.
a difficulty

पञ्चाहिवाह [अभिवाहति]
39 5. to recognise.

पञ्चावय [अवयव] 29 7
an information

पञ्चासन्न [असन्न] 60 19.
in the vicinity

पञ्चमहा [पञ्चमहा] 115
15 pentence

पञ्चमल [अमल] 5 13 Until

पञ्चमल [अमल] 35 12
burnt

पञ्चमल [अमल] 55 10 set
in

पञ्चमल [अमल] 19 7
to wait upon

पञ्च [अपञ्च] 82 10 a
precipice

पञ्चमल[D] 17 1 a co-
lection of fragrant
materials.

पङ्क्तिरुप [अङ्क्तिरुप] 92. 22.
the jutting foundation
of concrete or stone on
which the circular walls
of a well rest.

पङ्क्तिरुप [अङ्क्तिरुप] 24 22.
Opposite; unfavourable

पङ्क्तिरुप [अङ्क्तिरुप] 18. 24 received, wel-
comed.

पङ्क्तिरुप [अङ्क्तिरुप] 12. 5
a remedy

पङ्क्तिरुप [अङ्क्तिरुप] 44 21
cleaned

पङ्क्तिरुप [अङ्क्तिरुप] 52 16.
an attainment.

पङ्क्तिरुप [अङ्क्तिरुप] 18 3.
down.

पङ्क्तिरुप [अङ्क्तिरुप] 79 10
an abode for ascetics

पङ्क्तिरुप [अङ्क्तिरुप] 112. 4
promised.

पङ्क्तिरुप [अङ्क्तिरुप] 66 13
to appear

पङ्क्तिरुप [अङ्क्तिरुप] 5 7 Hav-
ing known.

पङ्क्तिरुप [अङ्क्तिरुप] 24 14 a
dear one

- वपरत्त [वपरत्त] 6 5 Fift
 een
 पविहाज [प्रविधान] 82 14
 the concentration with
 a will.
 पव [व] 104 19 a fo
 hage.
 पचछेइज [पचछेइ] 61 13.
 the decorative painting
 on the body
 पचियइ [प्रचयि] 100 21
 to put confidence in.
 पचाव [प्रचाव] 117 13.
 an opportunity
 पचिय [प्रचिय] 36 20
 requested.
 पचुव [प्रचुव] 2 9 Rela
 vent प्रचव in the compo
 sition under conside
 ration.
 पचि [पचि] 11 9 a line.
 पचत्त [प्रचत्त] 45 13. laid
 down
 पचिइ [प्रचुति] 97 16. Be
 ginning from
 पचव्यव [प्रचव्यव] 69 15.
 bath
 पचइय [प्रचयित 'D] 33.
 11 Whitened.
 पचइ [प्रचयि] 13. 15 na
 ture.
 पचइपइ [प्रचययि] 20 ३
 to make active.
 पचत्त [प्रचव] 46. 4 an
 effort
 पचत्त [प्रचत्त] 104 12.
 started
 पचाजपचिय [प्रचयययि] 113
 8 three marches.
 पचव्यव [प्रचव्यव] 19 13 an
 exploit.
 पचावत्त [प्रचव] 86. 18.
 the transfer
 पचिइय [प्रचयित] 50
 16 cleansed, purified.
 पचिगदि [प्रचयित] 106. 8.
 spoken
 पचवत्त [प्रचव] 18. 2.
 abandoned
 पचियदि [प्रचयि] 70 20.
 surrounded.
 पचियाज [प्रचयि] 12. 5.
 Knowing
 पचव्यव [प्रचययि] 39 18.
 to move by

परिवेष्टित [परिवेष्टित D]
 117 17 surrounded.
 परिसङ्ग [परिचरुङ्ग] 38.13.
 to move about, to
 walk
 परिचयको [परिचयसि] 48.
 16 the conclusion.
 परासङ्ग [परीसङ्ग] 24 10
 an affliction of hunger
 thirst etc to be borne
 by monks
 परिहास्य [परिसहास्य] 109 23
 throwing out
 परिहस्य [परिहस्य] 7 13.
 short
 परिहा [परिहा] 6. 18 A
 ditch
 परिहास [परिहास] 70. 8.
 dream
 परोप्यरक्षण [परमपरकोष] 5.
 1 the proper mat
 riaty
 पङ्कज [पङ्कज] 103 23. a
 puddle, a pool
 पङ्कज [D] 20 1 to
 ride
 पङ्कजोपमपुङ्कज [पङ्कजोपमपुङ्कज]
 45 17 a period of

2 to 9 पङ्कज
 पङ्कित [प्ररीत] 21 14
 burnt.
 पङ्कित [पङ्क or पङ्कित] 6.
 7 A measure of time.
 see (N) P 128.
 पङ्कितपुङ्कज 48. 12 see
 पङ्कितपुङ्कज
 पङ्कितपङ्क [पङ्कितपङ्क] 71 10.
 a kind of ornament, a
 dam made by the mo-
 nkeys
 पङ्कित [पङ्क] 106 6. str
 ong, able
 पङ्कित [पङ्कित] 88. 15
 to rid off
 पङ्कित [D] 15 16. deyo-
 cted, downcast
 पङ्कित [पङ्क] 38. 4 rained.
 पङ्कित [पङ्कित] 113. 12.
 Coiling
 पङ्कित [D] 103. 21 a
 kind of animal
 पङ्कित [पङ्क] 28. 18.
 forcibly
 पङ्कित [पङ्क] 10. 4
 proper

पुण्यवस्त्र [D] 23. 7 (N)
a garment which is ta-
ken out under the
passion of joy by
another

पुत्रील [पुत्री] 118. 0. nig-
ht-soil

पुखोदय [पुखोदय] 50. ॥
seen.

पुण्य [पुण्य] 10. 12. a pe-
riod consisting of 7560
common years.

पुण्यवर्ग [पुण्यवर्ग] 14 22.
the first half of the
day

पुण्यापरिच [पुण्यापरिच] 15. 17 a
former teacher

पुण्यवर्ग [पुण्यवर्ग] 54 13.
fit for worship.

पुण्यवर्ग [पुण्यवर्ग] 65 13.
a show

पुण्यवर्ग [पुण्यवर्ग] 75 5. a
border

पुण्यवर्ग [पुण्यवर्ग] 8 15. the
boundary-line of the
kingdom

पुण्यवर्ग [D] 119. 1. to
throw

पुण्यवर्ग [पुण्यवर्ग] 47 19 to 11
nding

पुण्यवर्ग [D] 111 16. a belly

पुण्यवर्ग [D] 23 7 a
garment.

पुण्यवर्ग [पुण्यवर्ग] 51. 4 a boat

पुण्यवर्ग [पुण्यवर्ग] 122. 18. a
young one.

पुण्यवर्ग [पुण्यवर्ग] but properly
पुण्यवर्ग] 3 6. a sort of m. ob-
served with fasting on
पुण्यवर्ग] etc.

पुण्यवर्ग [पुण्यवर्ग] 55. 8. a
crystal stone.

पुण्यवर्ग [पुण्यवर्ग] 69 14 touch.

पुण्यवर्ग [पुण्यवर्ग] 84 1. touch

पुण्यवर्ग [पुण्यवर्ग] 33. 1.
clean.

पुण्यवर्ग [पुण्यवर्ग] 118. 6. to
break.

पुण्यवर्ग [पुण्यवर्ग] 94 25.
throbbing

पुण्यवर्ग [पुण्यवर्ग] 71 12 to
touch.

पुण्यवर्ग [D] 73 0 to
break open.

पुण्यवर्ग [पुण्यवर्ग] 45. 1 exte-
rnal.

बंधुर 54 16. beautiful.
 बापासीस [विस्तारिणः] 50.
 5. forty-two.
 बाह [बन्ध] 15 15. a
 tear
 बाहिरतो [बहिस्तः] 29 15.
 from outside.
 बाहि [बाहि] 86. || out
 side.
 बिहस्मह [विहसति] 15 12
 the preceptor of gods.
 बीमङ्क [बीमङ्क] 113 15.
 frightful.
 बीज [बीज] 41 22 (N)
 the seed, the fundam-
 ental principle viz.
 कर्मसत्त्व.
 बुद्धह [बोधति] 80. 12. to
 know
 बोम्हि [D] 54. 4. a
 body
 भ्रात्रि [भ्रातृ] 81 18 a
 sister
 मण्डप [मण्ड] 116. 17 a
 vessel.
 मण्डारिप [मण्डारिक] 85.
 14 a store-keeper

भक्षपात्र [भक्षपात्र] 46. 1
 food and drink.
 मङ्ग [मङ्गल] 103 21 a
 bear
 मण्ड [मण्ड] See बन्ध.
 मविश [मण] 40 8. one
 with a desire to att-
 ain the spiritual goal.
 मंसह [मंसति] 84 3. to
 fall.
 मागिह [मागिह] 98. 20
 a partner
 माहिरकर्म [माहिरकर्म] 47
 10. a vocation of hiring
 carts etc.
 मार 76 6. a measure
 of weight.
 मासत्त [मासत्त] 6 10
 proper sense.
 मासरिह [मासरिह] 3. 18.
 The enemy of the
 reality
 मिलावा [मिलावा] 8. 21 a
 seat for an ascetic.
 भीरुचण [भीरुच] 6. 19
 cowardice.
 मूर [मूरि] 8. 20 ashes.

भिरव [भिरव] 118. 14 ter-
 rifying
 भोरी [भोरी] 111. 3. your
 ladyship.
 महरा [महरा] 69. 13. wine.
 मरुका [D] 88. 7 a kind
 of titular deity
 मकर [मकर] 68. 16 a pe-
 acock.
 मकर [मकर] 70. 1 a ray
 मय्यारिह [मय्यारिह] 30. 6
 like myself.
 मरु [मरु] 88. 22. death
 मरुकारिह [मरुकारिह] 48. 4.
 vanity (in charity)
 मरु [मरु] 63. 1 in the
 midst, inside.
 मरुह [मरुह] 5. 15
 one with neutral mind.
 मरुह [मरुह] 13. 16
 middle, ordinary
 मरुह [मरुह] 98. 8 The method of
 putting a cot in the
 well.
 मरुह [D] 7. 13. narrow

मरुह [D] 50. 15. a kind
 of village.
 मरुह [मरुह] 114. 8. a
 frog.
 मरुह [मरुह] 43. 9. soft
 name of temper
 मरु [मरु] 123. 9. death.
 मरु [मरु] 7. 1. pride.
 मरु [मरु] 7. 1. a deer.
 मरुह [मरुह] 48. 17. a
 dead one.
 मरुह [मरुह] 59. 12.
 the god of love.
 मरुह [मरुह] 8. 13.
 a lion
 मरु [मरु] 15. 14. a
 garland.
 मरु [D] 107. 4. To
 wish.
 मरुह [मरुह] 65. 13. pre-
 cious
 मरुह [मरुह] 88. 14. an
 elder of the town.
 मरुह [मरुह] 123. 14. a
 high-souled being
 मरुह [मरुह] 82. 9. a
 great sage
 मरुह [मरुह] 7. 10. her

इज्जन्त [D] 58 1. humming

इह [D] 11. 12. to hum.

कुम्भ [D] 97 3 a ball of sweets.

कङ्कि [कङ्कि] D 15. 19 a stick.

कन्द [कन्द] 54. 5 beautiful.

कश्चि [कश्चि] 78 5. marvellous power

केशवा [D] 85. 7 ropes.

कह [कह] 88. 9. quickly

काय [काय] 76. 3. an offering

किम्बपाव [किम्बपाव] 32. 14 the numb-tree.

कुम्भार [कुम्भार] 123. 1. to cut.

कुम्भार [कुम्भार] 118. 9. a spider

कुम्भ [D] 4. 17 a lump of clay

कुम्भारिण [कुम्भारिण] 98 10 a teacher

कवच [कवच] 88. 4. an incident.

विह्वल [D] 24. 15. destruction.

कवच [कवच] E 19 a bark-garment

काय [काय] 103. 21 a tiger

कह [कह] 7 12 crooked

कह [कह] 12 17 to go.

कवच [कवच] 57 1. a chest.

कवची [D] 70 1. a barber.

कवच 11 20 A kind of horse from the country of कवच.

कह [कह] 7 10. round.

कह [कह] 19 21 the surface.

कवच [कवच] 66. 14 a brush.

कवच [कवच] 23 14 an oration.

कवच [कवच] 38. 1 a washerman.

कवच [कवच] 76. a kind of goda.

वन्द्यमास [D] 31. 17. an
 ornamental arch, made
 up of stringed leaves, to
 be fixed on the upper
 part of the door
 वन्द्य [वन्द्य] 1 0 a coll-
 ection.
 वन्द्य [वन्द्य] 55. 2 god
 of love.
 वन्द्यीय [वन्द्यीय] 115 8. a
 ant-hill.
 वय [वय] 18. 1 an obse-
 rvance
 वल्लीय [वल्लीय] 11 20. a
 kind of horse from the
 country of Balkha.
 वयस्य [वयस्य] 48 4 a
 pretext.
 वयस्या [वयस्या] 118. 4
 administrative arrange-
 ment.
 वयस्य [वयस्य] 107 4 a
 difficulty
 वयस्य [वयस्य] 1. 2. a bull.
 वय [वय] 45. 24 killing
 वाहया [वाहया] 68. 28.
 was read.

वाय [वाय] 88. 8. to
 read.
 वायमतर [वायमतर] 5. 22.
 (V) A kind of gods.
 वायिद्वय [वायिद्वय] 47 11.
 business.
 वाहया [D] 88. 17 a she-
 elephant.
 वाहेन्द [D] 61 12 a
 marriage
 वाहय [वाहय] 28. 25
 employed.
 वावाहय [वावाहय] 117
 20. killed.
 वावाय [वावाय] 28. 18.
 to kill.
 वावाय [वावाय] 16 17
 activity
 वासय [D] 86. 5. arti-
 cals.
 वासा [वासा] 36 1 a rainy
 season
 वाह [वाह] 34 20. a
 hunter
 वाहियाली [वाहियाली] 11. 20.
 the riding grounds.
 वि [वि] 11. 1 even,
 also.

विहस [विहस] 57 5. awa-
 kened.
 विहस [विहस] 71. 3. incr-
 easing
 विहसिष [विहसिष] 52. 11
 developed a superna-
 tural thing by special
 powers.
 विहसोव [विहसोव] 19 12
 113. 4 an army न. व.
 न. P 43 'जेहे विहसोवो'
 confusion.
 विमिश्रण [D] 48. 1
 leaving out.
 विमिश्रण [विमिश्रण] 15. 19
 pale.
 विमिश्रित [विमिश्रित] 34 15
 scattered over spread
 over
 विमिश्रित [विमिश्रित] 81 18
 a species of demigods.
 विमिश्र [विमिश्र] 45. 9. light-
 ning
 विमिश्र [D] 105. 17 a
 batting.

विहस [D] 96. 18. car-
 ned.
 विहसिष [D] 71. 4. 2. ing
 विमिश्र [विमिश्र] 113. 12
 coming out.
 विहस [विहस] 28. 0. man-
 tenance.
 विहस [D] 113. 4. att-
 acked
 विहस [विहस] 4 20.
 widely spread.
 विहसिष [विहसिष] 54. 11
 broad.
 विहसोव [विहसोव] 45 3.
 should be known.
 विमिश्र [विमिश्र] 34 12
 astonished.
 विहस [विहस] 8. 15 for
 midable.
 विहसिष [विहसिष] 20 7
 increased.
 विहस [विहस] 123 3.
 to move about.
 विहसिष [विहसिष] 15. 14
 dropped
 विहस [विहस] 18. 13.
 to know

बियायन [बिद्यन] 74 8. a
 canopy
 बिब्या [D] बिबि] 6. 16.
 a woman.
 बिबिय [बिबि] 25 25
 action.
 बिबिया [बिबि] 101 10.
 was ashamed.
 बिबयन [बिबे] 97 5
 change.
 बिबरीय [बिबरी] 24 3
 unfavourable.
 बिबान [बिब] 8 7 a
 result.
 बिबय [बिब] 19. 16.
 with confidence.
 बिबमर [बिबमर] 1 1
 the god of love.
 बिबर [बिब] 33.15 pro-
 fusion.
 बिबोसिया [बिबोसिया] 45
 14 wrong activities of
 mind.
 बिबय [बिबय] 122 2
 destiny
 बिबय [बिबय] 11 8.
 to shun.

बिबुय [बिबु] 67 3 sha-
 ken.
 बिब [बिब] 6-6 twenty
 बीबिया [बीबि] 12 25.
 a grove.
 बुबुय [बुबु] 50 8. will
 speak.
 बुडु [बुडु] 1.8. a shower
 बुडु [बुडु] 86. 3 an elder
 बेस [बे] 15 8. a phy-
 sician.
 बेहिय [बेहिय] 43. 12.
 encircled.
 बेयायन [बेयायन] 108. 1
 service
 बेरय [बेर] 1 1 ave-
 rness to worldly life.
 बेबुय 5 21 A kind of
 gods of the Nagaku-
 mara class who hold
 the beach of Lavana
 Samudra
 बेसबिया [बेस] 115 2.
 a harlot
 पापुय [पापु] 40. 1
 cutting off.
 पापुय [D] 77 3. the

name of a country famous for horses.

पेगैह [D] 66 3. to pass
 पर [पर] 52 19 by on
 self

पर [पर] 47 17 wanton.

पर [पर] 106. 12. to
 be able.

पर [पर] 22. 5. to
 be able.

पर [पर] 102. 2. with
 choice.

पर [पर] 6.
 9 the traditional stan-
 zas which present in
 short the essence of the
 matter

पर [पर] 48 3 the object
 having life.

पर [पर] [D] 70. 13. 2. 3.
 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 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624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000. 1001. 1002. 1003. 1004. 1005. 1006. 1007. 1008. 1009. 1010. 1011. 1012. 1013. 1014. 1015. 1016. 1017. 1018. 1019. 1020. 1021. 1022. 1023. 1024. 1025. 1026. 1027. 1028. 1029. 1030. 1031. 1032. 1033. 1034. 1035. 1036. 1037. 1038. 1039. 1040. 1041. 1042. 1043. 1044. 1045. 1046. 1047. 1048. 1049. 1050. 1051. 1052. 1053. 1054. 1055. 1056. 1057. 1058. 1059. 1060. 1061. 1062. 1063. 1064. 1065. 1066. 1067. 1068. 1069. 1070. 1071. 1072. 1073. 1074. 1075. 1076. 1077. 1078. 1079. 1080. 1081. 1082. 1083. 1084. 1085. 1086. 1087. 1088. 1089. 1090. 1091. 1092. 1093. 1094. 1095. 1096. 1097. 1098. 1099. 1100. 1101. 1102. 1103. 1104. 1105. 1106. 1107. 1108. 1109. 1110. 1111. 1112. 1113. 1114. 1115. 1116. 1117. 1118. 1119. 1120. 1121. 1122. 1123. 1124. 1125. 1126. 1127. 1128. 1129. 1130. 1131. 1132. 1133. 1134. 1135. 1136. 1137. 1138. 1139. 1140. 1141. 1142. 1143. 1144. 1145. 1146. 1147. 1148. 1149. 1150. 1151. 1152. 1153. 1154. 1155. 1156. 1157. 1158. 1159. 1160. 1161. 1162. 1163. 1164. 1165. 1166. 1167. 1168. 1169. 1170. 1171. 1172. 1173. 1174. 1175. 1176. 1177. 1178. 1179. 1180. 1181. 1182. 1183. 1184. 1185. 1186. 1187. 1188. 1189. 1190. 1191. 1192. 1193. 1194. 1195. 1196. 1197. 1198. 1199. 1200. 1201. 1202. 1203. 1204. 1205. 1206. 1207. 1208. 1209. 1210. 1211. 1212. 1213. 1214. 1215. 1216. 1217. 1218. 1219. 1220. 1221. 1222. 1223. 1224. 1225. 1226. 1227. 1228. 1229. 1230. 1231. 1232. 1233. 1234. 1235. 1236. 1237. 1238. 1239. 1240. 1241. 1242. 1243. 1244. 1245. 1246. 1247. 1248. 1249. 1250. 1251. 1252. 1253. 1254. 1255. 1256. 1257. 1258. 1259. 1260. 1261. 1262. 1263. 1264. 1265. 1266. 1267. 1268. 1269. 1270. 1271. 1272. 1273. 1274. 1275. 1276. 1277. 1278. 1279. 1280. 1281. 1282. 1283. 1284. 1285. 1286. 1287. 1288. 1289. 1290. 1291. 1292. 1293. 1294. 1295. 1296. 1297. 1298. 1299. 1300. 1301. 1302. 1303. 1304. 1305. 1306. 1307. 1308. 1309. 1310. 1311. 1312. 1313. 1314. 1315. 1316. 1317. 1318. 1319. 1320. 1321. 1322. 1323. 1324. 1325. 1326. 1327. 1328. 1329. 1330. 1331. 1332. 1333. 1334. 1335. 1336. 1337. 1338. 1339. 1340. 1341. 1342. 1343. 1344. 1345. 1346. 1347. 1348. 1349. 1350. 1351. 1352. 1353. 1354. 1355. 1356. 1357. 1358. 1359. 1360. 1361. 1362. 1363. 1364. 1365. 1366. 1367. 1368. 1369. 1370. 1371. 1372. 1373. 1374. 1375. 1376. 1377. 1378. 1379. 1380. 1381. 1382. 1383. 1384. 1385. 1386. 1387. 1388. 1389. 1390. 1391. 1392. 1393. 1394. 1395. 1396. 1397. 1398. 1399. 1400. 1401. 1402. 1403. 1404. 1405. 1406. 1407. 1408. 1409. 1410. 1411. 1412. 1413. 1414. 1415. 1416. 1417. 1418. 1419. 1420. 1421. 1422. 1423. 1424. 1425. 1426. 1427. 1428. 1429. 1430. 1431. 1432. 1433. 1434. 1435. 1436. 1437. 1438. 1439. 1440. 1441. 1442. 1443. 1444. 1445. 1446. 1447. 1448. 1449. 1450. 1451. 1452. 1453. 1454. 1455. 1456. 1457. 1458. 1459. 1460. 1461. 1462. 1463. 1464. 1465. 1466. 1467. 1468. 1469. 1470. 1471. 1472. 1473. 1474. 1475. 1476. 1477. 1478. 1479. 1480. 1481. 1482. 1483. 1484. 1485. 1486. 1487. 1488. 1489. 1490. 1491. 1492. 1493. 1494. 1495. 1496. 1497. 1498. 1499. 1500. 1501. 1502. 1503. 1504. 1505. 1506. 1507. 1508. 1509. 1510. 1511. 1512. 1513. 1514. 1515. 1516. 1517. 1518. 1519. 1520. 1521. 1522. 1523. 1524. 1525. 1526. 1527. 1528. 1529. 1530. 1531. 1532. 1533. 1534. 1535. 1536. 1537. 1538. 1539. 1540. 1541. 1542. 1543. 1544. 1545. 1546. 1547. 1548. 1549. 1550. 1551. 1552. 1553. 1554. 1555. 1556. 1557. 1558. 1559. 1560. 1561. 1562. 1563. 1564. 1565. 1566. 1567. 1568. 1569. 1570. 1571. 1572. 1573. 1574. 1575. 1576. 1577. 1578. 1579. 1580. 1581. 1582. 1583. 1584. 1585. 1586. 1587. 1588. 1589. 1590. 1591. 1592. 1593. 1594. 1595. 1596. 1597. 1598. 1599. 1600. 1601. 1602. 1603. 1604. 1605. 1606. 1607. 1608. 1609. 1610. 1611. 1612. 1613. 1614. 1615. 1616. 1617. 1618. 1619. 1620. 1621. 1622. 1623. 1624. 1625. 1626. 1627. 1628. 1629. 1630. 1631. 1632. 1633. 1634. 1635. 1636. 1637. 1638. 1639. 1640. 1641. 1642. 1643. 1644. 1645. 1646. 1647. 1648. 1649. 1650. 1651. 1652. 1653. 1654. 1655. 1656. 1657. 1658. 1659. 1660. 1661. 1662. 1663. 1664. 1665. 1666. 1667. 1668. 1669. 1670. 1671. 1672. 1673. 1674. 1675. 1676. 1677. 1678. 1679. 1680. 1681. 1682. 1683. 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